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## LITERATURE.

## THE GAME LAWS.

*The Game Laws.* By G. Shaw Lefevre, M.P. (London: Ridgway, 1874.)

"SWEET are the uses of adversity," which members of the ousted Liberal Ministry generally may, like Arden's banished duke, discover to "wear a precious jewel in his head," if they will but avail themselves as judiciously as Mr. Lefevre is doing, of the leisure afforded by temporary exile from office. Now is their time for calmly thinking out political problems which otherwise, on reassuming the ministerial reins, they will have to solve without much more thought than how most easily to get rid of them; now the time for youthful aspirants amongst them to qualify themselves for advancement; now the opportunity for a clever ex-Secretary of the Admiralty to establish a fair claim to reversion of the Home Secretaryship, by mastering such questions as the one which we here find investigated. Within the space of some eighty fluently written and pleasantly readable pages, Mr. Lefevre has summarised the history of the Game Laws, expounded their principles or want of principle, exhibited their bearings and exposed their defects, discussing withal the sort of amendments they seem to him to require. He has, in short, in spite of the inadequacy of some of his conclusions, produced a tract not unworthy to be recommended to general acceptance as a serviceable Game Law Reformer's Manual.

The absolute monopoly of venery arrogated by our early Norman monarchs is scarcely sufficiently explained by that ardent passion for the chase which, from the days of Nimrod to those of Albert Edward Prince of Wales, has ever been a characteristic attribute of royalty. Mighty hunter before the Lord as he was, William the Conqueror might well have been content with something short of an entire kingdom for a hunting-field. Albeit, according to the Anglo-Saxon chronicler, "loving tall stags as if he were their father," he might yet have found full scope for his paternal affection by turning half a county at a time into a New Forest, without ordaining that whoever else than himself throughout the length and breadth of the realm should cast killing glance at hind or hart, should lose his eyes. Mr. Lefevre, overlooking for the moment the primeval English yeoman's unrivalled prowess with the long bow, suggests that the outrageous imperiousness of the Conqueror's forest laws may have been dictated by desire to keep arms out of the hands of the conquered natives; but an explanation, at least equally probable, is that the prerogative asserted by those ukases was valued, not merely for the sake of its solid advan-

tage, but also as a symbol of sovereignty. Even before the barbarians by whom the western parts of the Roman Empire were overrun had emerged from their native wilds, it is likely enough that, as cattle and sheep multiplied and game proportionably decreased, a wealthy herdsman at the head of a clan permitted few of his retainers to accompany him to the chase except as beaters and drivers. Even thus early, to hunt might come to be regarded as a distinctive privilege of supremacy, and to hunt without permission as a species of *lèse majesté*; and both the privilege and the treason would be more sternly insisted upon after the chief of a clan had, as general of an invading army, subdued a Roman province and proclaimed himself its king. As that tissue of legal fictions to which the name of Feudalism was eventually given became gradually woven, the ingenuity of obsequious lawyers successfully exercised itself in showing cause why rights of chase ought to be *de jure*, as they already were *de facto*, vested solely in the Crown. Their fundamental position was that all land had originally belonged to the King, and had by him, of his own mere motion, been graciously parcelled out among his vassals, of course on his own terms; while an auxiliary argument was that *ferae naturae*, since *ex vi termini* belonging to no one else, must of necessity belong to him. Besides, as one early legist added by way of clincher, "Wild beasts of venery and beasts and fowls of chase and warren, being things of great excellency, are meetest for the dignity of a prince for his pastime and delight, and therefore do most properly belong unto the King only." Now, what in most other countries had been only an impudent fabrication, was in our own a stern reality. The partition of England was actually effected on the legal principles aforesaid. The greatest barons did accept their shares as tenants holding of the Conqueror, who therefore, as between himself and them, was guilty of no very manifest injustice in treating the entire realm as one manor whereof he was sole lord, and in reserving to himself, and to such persons as he might delegate, the exclusive right of chase over everybody's land. But though this might be no injustice, it speedily was felt to be an insupportable grievance. The Anglo-Norman barons and other great landowners, being as fond of hunting as their kings, and keenly feeling too the degradation of being debarred from it, did not rest until they had wrung from Henry III. a *Charta de Foresta*, which in their eyes, not impossibly, stood in the relation of *Charta Major* to the *Magna Charta*, on which it speedily followed. Thereupon, the Crown's exclusive prerogative was virtually, though not formally, abandoned, and its monopoly of venery broken up into fragments, which, however, were forthwith appropriated by the nobility and higher gentry, and exercised with but little abatement of the previous regal rigour. Fortunately, in this island, aristocratic insolence has always been tempered by a wholesomely prosaic respect for wealth, concomitant with, and counterbalancing, pride of birth, so that, whereas in France and Germany all persons below the rank of seigneur were forbidden under severe penalties to kill game, in Eng-

land the liberty of so doing was made dependent, not on armorial quarterings, but on annual income, and was by 13 Richard II., cap. 13, extended to all laymen having lands or tenements to the value of 40*l.* by the year, and to any cleric advanced to the value of 10*l.* by the year. Still, whatever his property qualification, a freeholder did not, until Queen Anne's reign, presume to claim the right of shooting or coursing, even over his own fields, unless the manor in which his land lay were also his, nor did copyholders—inheritors as they were deemed of all the "original baseness" of mere villein tenure—succeed in usurping the same right until more than a century later, the lord of the manor meantime engrossing all sporting privileges within its limits. As for mere tenant farmers, they were held to be absolutely disqualified, and to be no otherwise concerned with game than by the obligation to rear it at their proper cost and charges for the diversion of their territorial superiors. Moreover, in order apparently to obviate pecuniary temptations to poaching, the sale of game was absolutely forbidden and severely punished. Laws like these, passed as if on purpose to be broken, lead inevitably to the breaking of moral laws as well as of themselves; but it was much less their demoralising tendency than their proved inefficacy, which occasioned the repeal in 1831 of the till then existing Game Laws. As Mr. Lefevre pertinently remarks, the second *Charta de Foresta octroyée* in that year was the concession of an unreformed Parliament: otherwise it might perhaps have contained provisions sufficiently liberal to anticipate the crying necessity which has since arisen, and is now so loudly resounding on all sides, for a third Forest Charter. As it was, it did as much of harm in some respects as of good in others. It made indeed a clean sweep of privilege and of property qualification, except in so far as it restricted the abstract right of shooting to such as could afford to take out licences; it legalised the sale of game, and it recognised in all tenant farmers, against whom the right was not expressly reserved by their landlords, the right of shooting over the lands they held. But, on the other hand, it has caused this right to be almost universally reserved, and, what is fifty times worse, it has led to an immense extension of the baneful and hateful practice of letting the shooting apart from the land; it has promoted the preservation and multiplication of game to a degree rendering it a perfect agricultural pest; and it has, by vastly augmenting the temptations to poaching, augmented proportionably the number of poachers, inasmuch that in England and Wales alone, without reckoning the sister kingdoms, some ten thousand of them are annually convicted and either fined or sent to prison, to keep company there with thieves and garotters, and come out emulous graduates in crime. That, in doing all this, it has added largely to the causes of dissension already existing in sufficient abundance between landlords, farmers, and farm labourers, *et sans dire*. This portion of his subject is discussed by Mr. Lefevre with much fullness of detail, with discriminative acuteness and perfect fairness, and generally

in a spirit which leaves little to be desired until we arrive at his practical recommendations. Then, indeed, the contrast between his inferences and his premisses disagreeably reminds us of the mountain's mousey partition. Here, in his own words, are his prescriptions for the social and national evils in whose diagnosis he has shown himself so skilful:—

"1. The severance of the right of sporting from the occupation of land should be confined to winged game; and contracts for the reservation of hares and rabbits should be declared illegal as between landlord and tenant.

"2. The penalties under the Night Poaching Act should be reduced.

"3. The Poaching Prevention Act of 1861 should be repealed.

"4. The police should be prohibited from acting in any way as game preservers.

"5. The law with reference to damage caused by undue multiplication of game, and especially of rabbits, to the crops of adjoining owners or occupiers, should be carefully reviewed and placed on a more satisfactory footing.

"6. The right of sporting should be made incapable of permanent severance from the ownership of land.

"7. Power should be given to landowners to redeem the right of sporting over their lands, where now permanently severed from them, upon payment of an amount to be decided by a jury."

Laudably desirous as Mr. Lefevre evidently is of steering a middle course between total repeal and entire maintenance of the Game Laws, not less evidently is he here hugging the land much too fondly, heedless of the Horatian caution against *nimum premendo litus iniquum*. No doubt, total repeal, unless accompanied by a new trespass law of intolerable harshness, would, in a country so populous as ours, speedily eventuate in total extermination of most kinds of game, a consummation devoutly to be deprecated by all, and notably by kind-hearted philozoists. This must be clear to any one who, in a country where whoever lists may shoot at whatever he can find, has trudged over hill and dale in the vicinity of a large town, without getting, from dawn till dusk, one single shot except at a stray woodcock or wild duck. Total repeal then is not seriously to be thought of; but what short of total repeal would meet the necessities of the case, the present writer pretends not to determine, although not without an opinion of his own on the subject, which he modestly believes to have at least the merit of simplicity. The legislation which he, with all diffidence, would advocate, would consist in simply declaring game to be the inalienable property of the occupant of the land on or over which at the time it happened to be—property so absolutely inalienable that any agreement for its transfer to the landlord should be *ipso facto* null and void. Every tenant farmer in the kingdom would then become interested in the due preservation, though remaining as hostile as ever to the undue multiplication, of game. Of course, there would be an end of battues and all such cold-blooded butchery in hot corners, and whoever desired sport would, *nolens volens*, have to enhance its zest by taking exercise with it: but sport enough any landlord might have who was wise enough to cultivate kindly relations with his tenantry. An additional set-off, too, against the cessa-

tion of battues would be the cessation of poaching, both amateur and professional, since, against the vigilance of the new class of interested gamekeepers proposed to be called into existence, professionals would have little chance, and amateurs, in so far at least as recruited from farm labourers, next to none. Upon these hints it would be easy to speak much more at large, for antagonism between the interests of the many and the amusements of the few is an inexhaustible theme; but, even without further speaking, they may not impossibly find favour in Mr. Lefevre's eyes, seeing that, although not drawn by himself, they are legitimate deductions from his own facts and reasonings.

Mr. Lefevre winds up with a few observations on the "merit of the institution known as sport," but little would be gained by following him into this branch of the subject. It is one in which compromise is scarcely possible between the select minority who have learnt the Wordsworthian lesson

"Never to blend their pleasure or their pride  
With sorrow of the meanest thing that lives,"

and the tyrant majority who, refining on the sentiment expressed in a well-known couplet of Pope's, ending with "well-fed goose," seem to think that all living things are meant for man's abuse. The national taste must indeed be changed before it will be possible for the morality of sport to come on for trial, with the English public for jury, without much the same result as when on a recent occasion Miss Helen Taylor and Mr. Edward Freeman, for the prosecution, had much the best of the argument, but Mr. Anthony Trollope, for the defence, carried away nine-tenths of the votes.

W. T. THORNTON.

*The Dramatic Works of Thomas Heywood.*  
In Six Volumes. (London: John Pearson, York Street, Covent Garden, 1874.)

(Second Notice.)

THOUGH not a lyrist in any high sense of the word, Heywood at times produced songs remarkable for purity and freshness. To one of these in the *Fair Maid of the Exchange* I have already called attention. Not less beautiful is a morning ditty, which begins "Pack, clouds away," in the *Rape of Lucrece*. The patriotic war-song in the First Part of *King Edward IV.*, "Agincourt, Agincourt, know ye not Agincourt?" is full of fire; while a humorous catch, "The Spaniard loves his ancient slop," must have been a favourite with the groundlings, since it occurs in both *The Rape of Lucrece* and *A Challenge for Beauty*. There is plenty of proof that Heywood could write good words for street melodies, and that he was no less ready with popular *cochonneries* than Offenbach. That his English style is generally free, flowing, and vernacular admits of no question; yet such were the contradictions of the age in which he lived, that he must needs at intervals display his erudition by the pedantic coinage of new phrases. Such words as "trifulk," to "diapason," "sonance," "cathedral state," "tenebrous," "moechal," "monomachy," "obdure" for "obdurate," all of which occur in *The Rape of Lucrece*, demand for their inventor the emetic which Jonson in the *Poetaster* administered to Mar-

ston, and prove conspicuously how a little learning on the lips of an honest playwright is a dangerous thing.

*The Rape of Lucrece*, as I have before hinted, is nothing but the narrative of Livy divided into tableaux with no artistic consistency. It contains the whole story of Tullia's ambition and the death of Servius, the journey of Brutus to Delphi, the fulfilment of the oracle, the betrayal of Gabii, the camp at Ardea, the crime of Tarquin, the rising of the Roman nobles, the war with Porsena, and the stories of Horatius and Scevola. The characters are devoid of personal reality. Lucrece herself is more a type of innocence than a true woman. Yet the real interest of the drama gathers round her; and the open-eyed insane self-abandonment of Tarquin to his lust is well portrayed. The most touching scene in the whole play is one which opens the fifth act. The rape has been accomplished; Lucrece, who has summoned her husband from the camp, is sitting alone with her maid Mirable in expectation of his coming and her foreseen suicide. The girl sees her weeping, and asks the reason of her sorrow. Then Lucrece gives vent to passionate exclamations, appealing in the highest against heaven:—

"Oh, you powerful gods,  
That should have angels guardant on your thrones,  
To protect innocence and chastity! oh, why  
Suffer you such inhuman massacre  
Of harmless virtue? Wherefore take you charge  
Of sinless souls to see them wounded thus?"

Still she does not discover the cause of her grief, and Mirable continues:—

"Alas! what troubles you?  
*Lucr.* I am not sad; thou didst deceive thyself:  
I did not weep; there's nothing troubles me:  
But wherefore dost thou blush?"

*Mir.* Madam, not I.

*Lucr.* Indeed thou didst,  
And in that blush my guilt thou didst betray;  
How camest thou by the notice of my sin?"

There is great truth to nature in the intolerable isolation Lucrece feels, her desire to conceal her disgrace, and her inability to keep from fretting over it, which ends in the suspicion that all the world must know how she has fallen. Afterwards, when Collatine and the Roman lords arrive, her description of Tarquin as

"that unprincely prince  
Who guest-wise entered with my husband's ring,"  
sounds the true note of dramatic poetry. It sums up in a sentence all the circumstances that enhance the villany of Sextus. Of the minor characters which fill out the play, by far the most original is Valerius. His part must have been a favourite with the London audience, for on the title-page we read: "with the several songs in their apt places by Valerius, the merry lord among the Roman peers." Instead of fooling, sulking, or gaming, as the other nobles do beneath the Tarquin tyranny, he does nothing but sing. It is impossible to extract from him a word of sense in sober prose. But love songs, loose songs, drinking songs, dirges, street cries, a Scotch song, a Dutch song, and pastoral ditties, with rhymes on the names of public houses, public women, ale, wine, and so forth, flow from him in and out of season. He is the most striking instance of the licence with which the poets of the time were forced to treat their subjects



for the sake of the gallery. Some of his verses are full of exquisite feeling; others are grossly coarse; some are comical, and others melancholy; but all are English. When Valerius first hears of the outrage offered to Lucrece, he breaks out into a catch of the most questionable kind, together with Horatius Cocles and a Clown. The whole matter is turned to ridicule, and it is difficult after this musical breakdown to read the tragedy except as a burlesque.

*Love's Mistress* is a Masque in five acts rather than a play proper. In its day it enjoyed great popularity, for it was represented before James I. and his queen three times within the space of eight days. Its three prologues and one epilogue are remarkable even among the productions of that age for their fulsome flattery. The story of Cupid and Psyche, on which the Masque is founded, could not have failed to yield some beauties even to a far inferior craftsman than Heywood; and there are many passages of delicate and tender poetry scattered up and down the piece. Indeed, the whole is treated with an airy grace that has peculiar charm, while its abrupt contrasts and frequent changes must have made it a rare spectacle under the wise conduct of

"that admirable artist, Mr. Inigo Jones, master-surveyor of the king's work, &c., who to every act, nay, almost to every scene, by his excellent inventions gave such an extraordinary lustre—upon every occasion changing the stage, to the admiration of all the spectators—that, as I must ingenuously confess, it was above my apprehension to conceive."

Still, even in *Love's Mistress*, Heywood betrays the lack of the highest artistic instinct, which we discover in almost all his work. He cannot manage the Court pageant with that exquisite tact which distinguishes the *Endimion* and the *Sapho* of Lyly. The whole play has a running commentary of criticism and exposition, conveyed in a dialogue between Apuleius, the author of the legend, and Midas, who personates stupidity. Apuleius explains the allegory as the action proceeds; Midas remains to the end the dull unappreciative boor, who "stands for ignorance," and only cares for dancing clowns, or the coarse jests of buffoons. Apuleius is the type of the enthusiastic poet, whose wit is "aimed at inscrutable things beyond the moon." Midas is the gross conceited groundling, who, turning everything he touches to dross, prefers Pan's fool to Apollo's chorus, and drives the god of light indignantly away. Both of them wear asses' heads: Midas, because he grovels on the earth; Apuleius, because all human intellect proves foolish if it flies too far. There is much good-humoured irony in this putting of donkey's ears on the poet's head. This contrast between art and ignorance is paralleled by a series of subtle antitheses that pervade the play. Immortal Erôs finds a balance in the stupid clown, who boasts that Apollo has given him music, Cupid love, and Psyche beauty; but who remains untunable, unlovable, and hideous to the end. The juxtaposition of heaven and hell within our souls, the aspirations and the downfalls of our spirit, the nobility and the vileness of men around us, the perpetual

contradiction between the region toward which we soar in our best moments, and the dull ground over which we have to plod in daily life: such are the metaphysical conceptions which underlie the shifting scenes and many-twinkling action of the masque. It would be unfair to institute any comparison between *Love's Mistress* considered as a poem, and the delicate version of the legend in the *Earthly Paradise*. Yet there are touches of true poetry here and there throughout the play. The haunted house of Love which receives Psyche and where Echo and Zephyrus are her attendants, the visit of her three sisters, and the midnight awaking of wrathful Cupid, are all conceived with light and airy fancy. Cupid in his anger utters this curse on women:—

"You shall be still rebellious, like the sea,  
And, like the winds, inconstant; things forbid  
You most shall covet, loathe what you would like;  
You shall be wise in wishes, but, enjoying,  
Shall venture heaven's loss for a little toying."

When Psyche is about to journey down to Hades, she is warned:—

"When in Charon's barge  
Thou art wafting o'er the dreadful waves of Styx,  
An aged man, with a pale countenance—  
His name's Oblivion—swimming in the flood,  
Will heave his withered arms and cry: Help! Help!  
Save me from drowning! Stretch not forth thy hand;  
For, if thou dost, thou ne'er returnest to shore."

These two extracts sufficiently indicate the style of the more serious passages. There is another aspect under which *Love's Mistress* may be viewed—as a very early attempt at classical burlesque. Cupid, for example, is the naughty boy of Olympus. He describes Juno's anger against Gany-mede:—

"The boy by chance upon her fan had spilled  
A cup of nectar: oh, how Juno swore!  
I told my aunt I'd give her a new fan  
To let Jove's page be Cupid's serving-man."

Vulcan appears at his forge with more orders than he knows how to deal with:—

"There's half a hundred thunder-bolts bespoke;  
Neptune hath broke his mace; and Juno's coach  
Must be new-mended, and the hindmost wheels  
Must have two spokes set in."

He thinks of making Venus "turn she-smith," but

"She'd spend me more  
In nectar and sweet balls to scour her cheeks,  
Smudged and besmeared with coal-dust and with  
smoke,  
Than all her work would come to."

This is, of course, very simple fooling. Yet it contains the germ of those more thorough-going parodies in which the present day delights.

The play in which Heywood showed for once that he was not unable to produce a masterpiece is *A Woman Killed with Kindness*. All his powers of direct painting from the English life he knew so well, his faculty of subliming prose to poetry by the intensity of the emotion which he communicates, his simple art of laying bare the very nerves of passion, are here exhibited in perfection. This *bourgeois* tragedy touches one like truth. Its scenes are of everyday life. Common talk is used, and the pathos is homely; not like Webster's, brought from far. Tastes may differ as to the morality or the wholesomeness of the sentiment evolved in the last act. None, however, can resist its artless claim upon our sym-

pathies. The story may be briefly told. Mr. Frankford, a country gentleman of good fortune, marries the sister of Sir Francis Acton, and receives into his house an agreeable gentleman of broken means called Wendoll. They live together happily till Wendoll, trusted to the full by Frankford, takes advantage of his absence to seduce his wife. Nicholas, a servant, who, with the instinct of a faithful dog, has always suspected the stranger, discovers and informs Frankford of his dishonour. Frankford obtains ocular proof of his wife's guilt, and punishes her by sending her to live alone, but at ease, in a manor that belongs to him. There she pines away and dies at last, after a reconciliation with her injured husband. It will be seen at once that this drama belongs to the same class as *Arden of Feversham* and *The Yorkshire Tragedy*, though whether, like them, it was founded on some actual romance of private life, is more than doubtful. In the *genre* Heywood had predecessors, but none of his rivals surpassed him. The chief interest of the play centres in the pure, confiding, tender-hearted character of Frankford. His blithe contentment during the first months of marriage, and the generosity with which he opens his doors to Wendoll, form a touching prelude to the suspicions, indignantly repelled at first, which grow upon him after he has weighed the tale of his wife's infidelity related by Nicholas. He resolves to learn the truth, if possible, by actual experience. Here is interposed an admirable scene, in which Frankford and his wife, with Wendoll and another gentleman, play cards. The dialogue is a long *double entendre*, skilfully revealing the tortures of a jealous husband's mind and his suspicious misinterpretation of each casual word. When they rise from the card-table, Frankford instructs Nicholas to get him duplicate keys for all his rooms. Then he causes a message to be delivered to him on a dark and stormy evening, and sets off with his servant, intending to return at midnight unnoticed and unexpected. His hesitation on the threshold of his wife's chamber is one of the finest turning-points of the dramatic action. At last he summons courage to enter, but returns immediately:—

"Oh me unhappy! I have found them lying  
Close in each other's arms and fast asleep.  
But that I would not damn two precious souls,  
Bought with my Saviour's blood, and send them,  
laden  
With all their scarlet sins upon their backs,  
Unto a fearful judgment, their two lives  
Had met upon my rapier."

Then, with a passionate stretching forth of his desire toward the impossible, which reveals the whole depth of his tenderness, he cries:—

"O God! O God! that it were possible  
To undo things done; to call back yesterday!  
That time could turn up his swift sandy glass,  
To untell the days, and to redeem these hours!  
Or that the sun  
Could, rising from the west, draw his coach back-  
ward;  
Take from th' account of time so many minutes,  
Till he had all these seasons called again,  
Those minutes, and those actions done in them,  
Even from her first offence; that I might take her  
As spotless as an angel, in my arms!  
Yet oh! I talk of things impossible,  
And east beyond the moon. God give me patience,  
For I will in and wake them."

The following scene, in which Frankford pleads with his guilty and conscience-stricken wife, is full of pathos:—

Fr. "My God, with patience arm me! Rise, nay rise;  
And I'll debate with thee. Was it for want  
Thou playdst the strumpet? Wast thou  
not supplied  
With every pleasure, fashion, and new toy,  
Nay, even beyond my calling?"

Mrs. Fr. I was.

Fr. Was it then disability in me?  
Or in thine eye seemed he a proper man?

Mrs. Fr. O no.

Fr. Did not I lodge thee in my bosom?  
Wear thee in my heart?

Mrs. Fr. You did.

Fr. I did, indeed, witness my tears I did.  
Go, bring my infants hither. O Nan, O  
Nan!  
If neither fear of shame, regard of honour,  
The blemish of my house, nor my dear love,  
Could have withheld thee from so lewd a  
fact,  
Yet for these infants, these young harmless  
souls,  
On whose white brows thy shame is charac-  
tered,  
And grows in greatness as they wax in  
years—  
Look but on them, and melt away in tears."

This scene exactly suits the genius of Heywood. Its passion is simple and home-felt. Each question asked by Frankford is such as a wronged husband has the right to ask. Each answer given by the wife is broken in mere monosyllables more eloquent than protestation. We feel the whole, because not a word is strained or far-fetched, because the tenderness of Frankford is not merely sentimental, because he does not rave or tear his passion to tatters; finally, because in the profundity of his grief he still can call his wife by her pet name.

One of the most delicate touches which bring out his character is conveyed in his desire to clear the house of everything that may remind him of his wife, when she is gone. He searches it—

"to see that nothing may be left  
That ever was my wife's. I loved her dearly,  
And when I do but think of her unkindness,  
My thoughts are all in hell. To avoid which torment  
I would not have a bodkin or a cuff,  
A bracelet, necklace, or rebato wire,  
Nor anything that ever was called hers,  
Left me, by which I might remember her.

Her lute? O God, upon this instrument  
Her fingers have ran quick division,  
Sweeter than that which now divides our hearts.  
These frets have made me pleasant, that have now  
Frets of my heart-strings made. O Master Cranwell,  
Oft hath she made this melancholy wood  
(Now mute and dumb for her disastrous chance)  
Speak sweetly many a note, sound many a strain  
To her own ravishing voice; which being well strung,  
What pleasant strange airs have they jointly rung!"

Even the conceits and play on words in this passage are not frigid; so natural and so intense is the emotion which pervades the whole.

Mrs. Frankford is no Guinevere, nor, again, like Alice in *Arden of Feversham*, is she steeled and blinded by an overwhelming passion. Heywood fails to realise her character completely, producing, as elsewhere in his portraits of women, a weak and vacillating picture. She changes quite suddenly from love for her newly-wedded lord to light longing for Wendoll, and then back again to the remorse which eats her life away. Wendoll is drawn more powerfully. We

see the combat in his soul between the sense of duty to his benefactor and the love which invades him like an ocean, drowning all the landmarks he had raised to warn him from the perilous ground. Adultery has been three times treated by Heywood. In *The English Traveller* Mrs. Wincott sins with the same limp and unexplained facility as Mrs. Frankford. In *Edward IV.* Jane Shore is meant to raise the same sentimental pity as Mrs. Frankford on her death-bed.

Thomas Heywood was a Lincolnshire man, presumably of good family, though I cannot find that the Visitations of that county record any pedigree of his name. No poet of his age showed a more intimate acquaintance with the habits of country gentlemen, and none was more imbued with the spirit of true gentleness. He was a Fellow of Peter House, Cambridge, where he probably acquired that learning which sat upon him so lightly. He began to write for the stage as early as 1596, and in 1598 we find him engaged as an actor and a sharer in Henslowe's company. Little else is known about his life, and, though it is certain that he lived to a ripe age, we are ignorant of the date of his death. Like many authors of his period, he adopted a motto for his works, to which he adhered, placing on his title-pages, *Aut prodesse solent aut delectare*. We may still say, with truth, that what he has written almost invariably succeeds in both these aims. His plays are defiled with very few coarse scenes, those to be found in *A Royal King* and *Loyal Subject* being an exception to prove the rule.

J. A. SYMONDS.

*Northern California, Oregon, and the Sandwich Islands.* By Charles Nordhoff. (London: Sampson Low & Co., 1874.)

THE book before us is one of the simplest, and at the same time one of the pleasantest, narratives of travel we have met with for some time. The illustrations are numerous and excellent, and the descriptions so agreeably and unaffectedly given, that we can heartily recommend it to our readers. The first half of the book is devoted to the Sandwich Islands; and Mr. Nordhoff (in spite of his German name an American) with justifiable pride points to the happy social and intellectual state of the islanders as the fruits of good work done by American missionaries and American legislators. Forty years ago, when the band of missionaries, with Dr. Coan, Dr. Judd, and Mrs. Thurston amongst them, landed on these islands, they found the people in a savage state and given up to rapine and war. Now they are a Christianised, cultivated, and intelligent race, universally educated (for education is compulsory by law), very simple and Puritan in their habits, contented with the pleasant things they possess in their beautiful islands, without coveting greater riches. By the general purity of their lives they testify to the good and thorough work done by the determined band of New England men and women who settled amongst them not half a century ago. Annexation to the United States has often been proposed, but never carried out, for the soil of the islands is not sufficiently

rich to tempt the enterprise of American settlers, though it amply suffices for the wants of simple Hawaiians.

The islands are of volcanic origin, and possess many active volcanos. The most remarkable of these is Kilauea, in the island of Hilo. The description of its crater, with the two centres of burning seething lava, reads like a page from Dante's *Inferno*.

Mr. Nordhoff mentions a curious fact, that whereas seventy years ago horses were unknown in Hawaii, at the present day they have multiplied so enormously since their first introduction into the island, that they outnumber the inhabitants, and the government have laid a tax on them, impounding them in default of payment. A story was told of a planter who bought fifty horses out of the pound at twenty-five cents apiece, and then slaughtered them for his manure heap.

The Hawaiians, like the Red Indians of the North, have suffered much from their adoption of civilised habits, such as wearing clothes and dwelling in houses. They have so dwindled in numbers that it was necessary to obtain foreign labour, specially from China, for the cultivation of the land. Within forty years the natives have decreased sixty per cent. Since 1866 the islands have lost 6,062 natives, but within the last year or two the mortality has lessened, and the tide seems to have turned.

From Hawaii Mr. Nordhoff takes us to the Sacramento valley of California; but so much has already been written on the wonderful fertility of this favoured region, that we shall touch but lightly on the subject. The preparation, by drying, of the immense harvest of plums, cherries, peaches, nectarines, and apricots, grown in the valley, is rapidly developing into a most productive and prosperous trade. It also appears that it will better pay the vine-grower to use his grapes for raisins than for wine, for the raisins are equal to those of Malaga, fetch almost as high a price, and cost but little to prepare for the market. Progress in California marches on with such gigantic strides, that a stranger looks on breathless: ten years' work elsewhere is compressed into one here. There seems no limit to the development of the natural resources of this state. The climate is invigorating, there are no forests to be cleared, and the soil lies ready for the settler. Considering the immense returns already yielded to the superficial culture given, it would be difficult to exaggerate the boundless wealth that might be gathered in by systematic and patient cultivation. One of the most interesting and novel descriptions Mr. Nordhoff gives us is of his visit to the Farallon Islands, a group of six rocky islets, lying in the Pacific Ocean, about twenty-three miles from the Golden Gate of San Francisco. The Farallones, so-called from the Spanish for a small pointed islet, consist of a group of broken waterworn rocks, without sufficient soil to support more than a few scanty tufts of grass and weeds. On the chief island is a lighthouse with a very powerful lamp, and a huge fog whistle, blown by the rush of air from one of the caves that lead to the sea. No human being lives here, save the lighthouse keepers and



their families, but the island is tenanted by multitudes of rabbits, sea-lions and sea birds. The rabbits supply the San Francisco market. The sea lions are generally undisturbed, though occasionally one or two of them are shot by the egg gatherers to supply their lamps with oil. These animals, many of them as large as an ox, congregate by thousands on the cliffs, barking and shrieking through the caves, and plunging with boisterous noise into the waves beneath them. About the middle of May the "egggers" from the mainland come to collect the eggs of the countless sea birds for the San Francisco market, where they are eagerly bought by the bakers and restaurant keepers for use in cookery. The harvest was so lucrative that an egg war broke out between the rival harvesters, till the Government interfered and peace was enforced. The present company has bought the monopoly of the trade, and the harvest is gathered in peacefully enough, but not very pleasantly, as we should judge from the description given. From fifteen to twenty men are employed; the work is dangerous and difficult, the nests being in most inaccessible places; the birds, especially the gulls, defend their eggs fiercely when attacked, and when molested rise up with screams, which startle the whole rookery, who instantly whirl into the air, covering the egger with filth and guano. The birds are mostly gulls, murre, shags, and sea-parrots. The gulls are extremely fond of murre's eggs, and follow close on the egger, ready to snatch any eggs he may uncover. If successful, the gull flies off with the egg, tosses it into air, swallowing what he can catch, and lets the remainder fall on the egger below. When a colony of murre is disturbed by the egggers, the air above is literally alive with gulls, who flock to share the spoil, and flying off with all the eggs they can seize, literally drench the egggers with a shower of rejected shells and liquid.

During the season of 1872, 17,952 dozen eggs were sold in San Francisco. One season 30,000 dozen eggs were gathered and sold in the same market for about one dollar per twelve dozen.

On the largest islet, which measures less than one mile in diameter, it is computed that at least 100,000 gulls and murre build their nests, and this in spite of fog whistle, lighthouse, and thousands of sea-lions who share the island with them. Hitherto, these numbers have not perceptibly decreased, notwithstanding the immense harvest of eggs gathered from them year by year.

A. M. E. SMITH.

*Registrum Abbatiae Johannis Whethamstede, Abbatis Monasterii Sancti Albani, iterum susceptae, &c.* Edited by Henry Thomas Riley, M.A., under the direction of the Master of the Rolls. In Two Volumes, 8vo. (London: Longmans & Co.)

FEW persons can fail to regard the long history of the monastery of St. Alban with peculiar interest. The recent attempt to restore its noble and sadly mutilated church to something like its former state touched a sympathising chord in the national mind.

People began to think of the protomartyr of Britain, and of the long succession of events and persons of note that have been connected with the religious house which bears his name. We are greatly indebted to the Master of the Rolls for having brought the history of this famous place so fully before us, and to Mr. Riley for the labour and enthusiasm which he has shown in carrying through the press the volumes which contain it.

The annals of St. Alban's date practically from A.D. 793, in which year Offa, king of Mercia, became the founder of the monastery. He chose an admirable site. Within an easy distance from London, it was connected with that city by the Roman Watling Street; and in the neighbouring town of Verulamium the early abbots had an inexhaustible quarry of wrought stone, which they liberally used. The benefactions to the abbey were on a large scale, and it soon assumed a very prominent position among the religious houses in the country.

St. Alban's was indebted to a great extent for this high place to the learning of some of its inmates. The Benedictine order was from its very infancy the nursery of scholars, and to their loyalty to their traditions we are indebted for no small proportion of the works at present extant, not only on local, but on general history as well. Both these classes are well represented in the series of Chronicles which Mr. Riley has edited. It already comprises eleven volumes. The first four record subjects of a general character, although they were composed in the *scriptorium* of St. Alban's. The rest treat of local and domestic occurrences, such as the lives of the abbots, and the history of the monastery and its estates during a long succession of years. There is no other religious house in England which can show a delineation of its career so exact and continuous.

In the two volumes which stand at the head of this notice, we have the history of the second abbacy of John Whethamstede, from 1452 to 1464. Appended to this are the Registers of his two immediate successors, with an Appendix, which contain documents of much less interest. With Whethamstede, courtier, scholar, and poet, as he thought himself to be, we may tarry with advantage for a while.

John Whethamstede derived his surname from a little village in Hertfordshire at which his father resided. His real name was Bostock, and he was a member of a Cheshire family of some repute, which until comparatively recent times retained its ancient estate and faith. In 1420 Whethamstede was elected Abbot of St. Alban's, having, for some time previous, been Prior of Gloucester College at Oxford, one of the places in that University to which the Benedictines, and specially they of St. Alban's, were wont to resort. The monks of Durham had a college of their own, now Trinity. Whethamstede presided over St. Alban's for twenty years, and then resigned his office, probably from political considerations. His acts and deeds during his first abbacy were duly chronicled by John of Amundesham. There was, however, but little of moment to record. The Abbot was

twice abroad at Councils, an honour for which he was indebted to his high rank in the Benedictine order. At home, his chief contention was with Bishop Alnwick on the question of jurisdiction, when that prelate wished to bring the Benedictine cells under his visitatorial power. The bishop touched the Abbot here on his tenderest point, and provoked an outburst of temper which was exceedingly unseemly. If the acts of the Chapter-General of the Black Monks in England were attainable, we should gain a clearer insight into this period of Whethamstede's life. There can be no doubt, however, that he plays a puerile and somewhat scurrilous part in his contest with Alnwick, who was infinitely his superior in conduct, intelligence and taste. Monastic bitterness is always the most bitter of all.

Whethamstede laid aside his mitre in 1440, and is one of the few persons in his position who in after years re-assumed the office which he had resigned. Of his second abbacy, which began in 1452, we have the history in the two volumes before us. The most interesting part of it is the account which we have of the two battles of St. Alban's, and of other public events of the time. Indeed, we have nowhere else so vivid a description of the politics and statesmen of this obscure and eventful period. In 1455 Whethamstede first beheld the horrors of war. A great battle took place in the town itself of St. Alban's, which the Northern soldiers subsequently plundered. Somerset, Clifford, the noble Percy, were found slain in the streets, and were interred within the abbey. Henry VI. was captured, and after being escorted by the Duke of York to St. Alban's shrine, somewhat in the character of an offering, was carried off to London. In this engagement the abbey escaped, but it was less fortunate in 1461. It suffered great loss at the hands of the Northern troops. The monks dispersed, and Whethamstede himself sought for refuge in his native village. When he emerged from his retirement, he overwhelmed the offenders with the direst maledictions, both in prose and verse. Contrasted with the Northern barbarians, as he calls them, the Harpies were more cleanly, and the plagues of Egypt more innocuous. Christian retribution was insufficient for such culprits. He consigns them unreservedly to the sterner justice of the bench in Hades. Even the means of torture at the disposal of the famous Three were out of all proportion to the crimes they were to correct. Four years after he wrote these invectives, the pen of the indignant abbot fell from his grasp. He died on the 20th of January, 1464-5, and was interred within the walls of his monastery.

In looking over the records of Whethamstede's abbacy, it is evident that he was a shrewd man of business, not over scrupulous at times, but doing his best for the interests of his house. He was a very strict disciplinarian, and was a schoolmaster to the end of his days. He was an inexorable foe to speculation, fond of litigation and power, very vain and restless. As a writer, his prose is remarkably turgid, and full of idle conceits and scholastic pedantry; his verse is simply contemptible. Whethamstede wrote, or rather

compiled, several works, of which one survives. This is the *Granarium*, or Garner, in which he has stored and arranged a number of extracts and notices of persons and things. It is, in fact, a specimen of a General Historical Dictionary, of which Jeremy Collier has given us, perhaps, the best example; and somewhat resembling a similar work compiled by Thomas Gascoigne, which is now in the library of Lincoln College, Oxford. Whethamstede's treatise manifests a good deal of reading. In his literary tastes he may be compared with his contemporary, John Wessington, Prior of Durham, with whom he would be intimately acquainted. Both of them were versifiers; both were compilers of historical commonplace books; both were proud of their monasteries, and took good care that their own official labours should be duly recorded. But Wessington had a simpler pen and a better regulated mind. I need scarcely add, that both were the heads of famous Benedictine houses.

Whethamstede has certainly earned a title to be regarded as a patron of letters. He built a library at Gloucester College, and did his best at all times to promote learning among the members of his order. Another library was founded at St. Alban's during his abbacy. He induced the poet Lydgate to versify the Life of St. Alban, and gave him 3*l.* 6*s.* 8*d.* as his reward. A list of twenty-five works is preserved, which Whethamstede ordered to be copied in the monastic *scriptorium*, in addition to the service books that were required in the church. No preceding abbot had kept the scribes of his house so constantly employed. And he had the heart to give away the books which he created. We find him giving a Cato, with a gloss, and two of his own works, to his unfortunate friend and fellow-student, Humphrey, Duke of Gloucester.

A long list of Whethamstede's additions to the various buildings of his house is duly set down in these volumes. He built two chapels within the church or its precincts, and greatly enriched the decoration of the various parts of the fabric. In glass, tiles, sculpture, painting, he left marks of his taste behind him. We have also a list of the lands that he acquired for his house, and of the sums which he expended on its estates. There is one notice which will interest Yorkshiremen. We are told that Whethamstede restored the chancel of the church of Appleton in Ryedale so stoutly that, if fire and water, or such like unexpected injuries, spared it, the fabric would last for a century without requiring alteration. A great part of this chancel, which had an apsidal termination, has now disappeared, probably through the subsidence of the bank on which it was placed. The village is generally called Appleton-le-Street, standing as it does on the great Roman road between Aldborough and Malton.

It is curious to trace through these St. Alban's Chronicles the history of their northern cell of Tynemouth, and the connexion of St. Alban's through it with the bishops of Durham. Tynemouth originally belonged to the priory of Durham, but it was taken away from that house by Robert

de Mowbray in the reign of William Rufus, and bestowed upon St. Alban's. Thereupon arose a controversy, which was terminated after some time by the cession on the part of St. Alban's of two churches in Northumberland to Durham. In 1104, Richard, Abbot of St. Alban's, was present at the translation of St. Cuthbert's body, and is said to have been the subject of a miraculous cure which the Durham hagiographer does not fail to record. Richard is said, on his return, to have set up an altar in honour of St. Cuthbert, but this seems to have been the work of a somewhat later period. In 1115 Bishop Ranulph Flambard was present at the dedication of the church of St. Alban's, and consecrated an altar to the honour of St. Alexius in a chapel which Abbot Richard built. It was Bishop Hugh de Puiset who dedicated at St. Alban's an altar to St. Cuthbert, St. John the Evangelist, and St. Agnes, towards the close of the same century. In the thirteenth century, Bishop Kirkham appropriated the church of Hartburn to St. Alban's, for the support of the hospitality of the monks. The munificent Bishop Hatfield, who was born in the neighbourhood, received his education at St. Alban's, and remembered it with kindness. We find Bishop Langley complaining that one of Prior Whethamstede's agents had enticed away a singing boy from the choir of his private chapel. With that noble gentleman, Bishop William Dudley, the monks of St. Alban's were on familiar terms. It was, no doubt, their connexion with Tynemouth which made the friendship of the bishops of Durham a matter of desire. There are some curious notices in these volumes of that great northern house, which is still so beautiful in its ruins that look down upon the Tyne and the sea. We are told about the election of the priors of the cell, and their merits and delinquencies. The Abbot of St. Alban's held visitations at Tynemouth, and when he rode northwards the palfrey on which he went was provided for him by this house. But the cost of the entertainment which he received had been duly moderated since the days of Abbot Simon, who had eaten the monks of Tynemouth out of house and home to such an extent, that at last they tearfully brought him the oxen of their plough, and told him that if he stayed longer he would have to consume these. The Abbot, who would as soon have eaten the plough, was soon back again among the more tender beesves at St. Alban's. In 1426 the monks of Tynemouth were ordered to put an end to their unseemly festivities on the 4th of September, when they kept the feast day of the Deposition and Translation of St. Cuthbert. This was but a neighbourly compliment to their brethren on the banks of the Wear. Whethamstede's uncle and namesake was Prior of Tynemouth. Our Abbot composed his epitaph in leonine verses, which are excellent only for their demerit; and in 1458, when the Sub-prior of Tynemouth, John of Bambrugh, sent him a life of his uncle which he had drawn up, the Abbot thanked him in a long letter replete with classical allusions and ostentatious gratitude. It was, probably, for this reason that Whethamstede gave a silver-gilt cup (*not ten*) for use in the

Tynemouth buttery, and a silver-gilt chalice, with a cope of purple cloth of gold, to the church. We are told also a good deal about the delinquencies of Prior Nicholas Boston, who was a waste-goods as well as a truant. The manuscript from which the volumes before us are derived bears the name of Robert Blakeney, the last Prior of Tynemouth, who surrendered his house and retired with a comfortable pension of 80*l.* per annum. We wonder what Whethamstede would have said to Blakeney's immediate predecessor, Thomas Gardiner, who when Norroy King-at-Arms held the first heraldic visitation in the north in 1536, did not scruple to show by his pedigree that his mother was an illegitimate daughter of Jasper, Duke of Bedford; and, more than that, boldly impaled the arms of England with his own paternal coat, counting even the bar sinister an honour! What would Benedict have said to such a profaner of his rule?

The mention of Benedict reminds us of the many admirable illustrations of the history of his Order which these volumes contain. Mabillon would have heartily welcomed them. Let us, in conclusion, express a hope that we may soon have in print the Acts of the Chapter-General of the Black Monks in England, as far as they can be traced, together with a new edition of the Rule, with its Anglo-Saxon or English versions. We should be thankful also to see in print a series of Account Rolls, on a larger scale than those of the cells of Durham, to show the inner life and working of one of the great Benedictine houses. Durham is probably the only place at which such a series can be found.

JAMES RAINE.

*The Warriors at Helgeland.* [Haermaendene p  Helgeland. Skuespil i fire handlinger af Henrik Ibsen. Tredje Udgave.] (Copenhagen: H gel, 1874.)

THERE is always a peculiar interest in returning to the early works of a distinguished artist, and in discovering there by what stages of development his genius proceeded in its onward course. Besides the merely critical curiosity of such a study, there is genuine pleasure to be found in noticing and valuing at their own rate the redundancies and florid affectations which have worn off in time, and which, having worn off, no longer distress, but amuse and please the reader, who has now no need to dread their increase in the future. A poet's wild oats have a charm of their own when once he has definitely settled down into a respectable householder of Parnassus, and the poems of a great writer's earliest manhood often possess a suggestiveness in the very violence of their incompleteness that we miss in later and more finished work. Before us lies a third edition of the first work by which Henrik Ibsen, the greatest living dramatist and lyricist of Scandinavia, stamped a sense of his individuality on the minds of his contemporaries, and we are glad to have the opportunity of examining what views of art and of human nature, what sense of harmony and action, Ibsen possessed while he was still a lad in the narrow circle of his native



country, and untaught by that larger experience of men and things that his long years of European exile have given him.

The *Warriors at Helgeland* was the diploma work by the production of which Ibsen signalised his entrance into public life at Christiania. From 1851 to 1857 he had fumed and fretted at Bergen, sick at heart of the narrow aims and interests to which he was doomed as director of the petty theatre there. Late in 1857 he gave up that unwelcome post to Bjørnsen, and posted up to the capital to be director of the National Theatre. Ibsen, who in nothing has been precocious, was peculiarly slow in the development of his poetic genius. Let no one try to read the pieces he produced at Bergen; they are without form, colour, or individuality, the best of all, *Fru Inger til Oesterraad*, being only a tame and second-rate drama of the school of Hertz and Hauch. He was nearly thirty years of age. Could any prospect be more discouraging? Here, said all the wiseacres, is plainly enough one instance more of that impotent lyricism that haunts some boys like a disease, and has no fruit in art. Suddenly, in 1858, appeared *The Warriors*, and the wiseacres said no more about the sterile flowers of youth. In some notable respects it was an innovation; it was a distinct return to the serious brevity and force of the antique saga-literature, and a revolt against the wordiness of Oehlenschlaeger, against which no Scandinavian writer had till then dared to appeal.

The plot of *Haermaendene* is in this wise: There were once two young warriors, Sigurd and Gunnar, who sailed from Norway to win goods and honour; they had sworn friendship to one another, and bravely held together. At last they came to Iceland; there dwelt an old lord who had come from Norway in King Harold's time. He had two fair women in his house, but one, his foster-daughter, Hjördis, was the nobler of these two, for she was strong in brain and soul, and the warriors spoke of her among themselves, for never had they seen so fair a woman. But Dagny, the old lord's daughter, was also very beautiful. And one night, when the men were drinking at the board, they spoke of these fair women in all men's hearing, as if they fain would have them to wife. But Hjördis swore in her pride that no man should have her hand unless first he did a mighty deed she named. Then Sigurd's heart rejoiced, for he felt himself strong to do the deed; but when they were alone, Gunnar so talked about his love for her, that Sigurd did the deed by night when no man saw his face, and let Gunnar wed Hjördis. But Sigurd, still loving Hjördis, married Dagny, and this was his bane, and many men died with him. For Hjördis had a cruel, passionate heart, and hated Sigurd for his renown and strength; but when she knew the truth, and what Sigurd had done for her, her love fell upon him, and she hated Gunnar. In the end Hjördis shoots Sigurd with a bow strung of her own hair, and when he falls slain at her feet, she rushes out and drowns herself. Hjördis is the most prominent character in the play: she is passionate, revengeful and implacable, and all the

wretchedness that comes about is the result of her violent temper. Dagny, meant to be a virtuous foil to her, is a very tame and unheroic person, chiefly brought in to be shocked at Hjördis's outbursts of passion. There were originally two drafts of the *Warriors at Helgeland*, one in verse and the other in prose; the version in verse was rejected in favour of the present form, where all the dialogue consists of terse, pointed sentences in prose. Here is an example. Hjördis is receiving her foster-sister and Sigurd into her house, and thus she assails poor Dagny:—

"Believe me, we have brave times here! Thou shalt see sights here such as thou didst never see in the King's house in England; we will be like sisters all the time thou art my guest; down to the sea will we go, when the stormy weather sets in again; thou shalt see the waves fly up the shore like wild and white-maned horses, and far out in the deep thou shalt see the great whales. They go against one another like warriors clad in mail. O! to sit like witch-women on the whale's back, to ride over the breakers, to wake the storm and allure men into the deep with our sweet love songs!"

There is a great deal of killing and cursing in the *Warriors*. To read it after such later books as *Brand* and *Peer Gynt*, is like returning to Marlowe after Shakspeare. Indeed, its very excellencies are of the Marlowe order; there is portraiture of all kinds of passion, stormy enough for the author of *Dr. Faustus*; there is plenty of rich description of a distempered and supernatural kind, but there is as yet no repose, no rounded beauty of finished form. Many of the strokes are aimed in the dark by a hand strong enough and ardent enough, but not yet fully trained in sword-play.

EDMUND W. GOSSE.

*Recollections of a Tour made in Scotland, A.D. 1803.* By Dorothy Wordsworth. Edited by J. C. Shairp, LL.D. (Edinburgh: Edmonston & Douglas, 1874.)

PASSAGES of this journal have already been published in the *Memoirs* of Wordsworth by his nephew, the Bishop of Lincoln, and sentences from it have long been familiar to the poet's readers as headings to some of the first *Memorials of a Tour in Scotland*. The relation in which the writer stood to her brother is also no secret; it was that of the ideal sister, a second self, without any of the personal needs or ambitions, which make the original, poetical self a burden almost as often as a glory or a joy; with a sympathetic intelligence strong enough to enter into the process of production, and able to stimulate the creative impulse by the cunning proffer of appropriate food, and yet with a taste and judgment so far independent in its origin as to run no risk of sinking into an imitative echo of the accomplished work. We know, for instance, that the *Daffodils* seen by brother and sister together, and the effect produced by their magic light and movement, were described first in Dorothy's prose, a prose that had so much in common with the poet's verse that, on another occasion, having read to him an account of her meeting with some beggars ("She had a tall man's height and more"), she adds, "and an unlucky thing it was, for

he could not escape from those very words." The interest which attaches to the present publication is accordingly not limited to itself; the journal has unmistakeable literary merits of its own, but it will be less read for these than because it is virtually a journal of Wordsworth's tour, a record of what he saw and felt, and how the moods produced themselves at leisure, which, then or later, found vocal expression in the well-known poems. From this point of view it is so suggestive that one is inclined to regret that the editor has not entered upon the larger undertaking, for which we imagine the materials exist, of giving the same kind of interpretation or commentary to other passages in the poet's tranquil life.

Coleridge, in his *Biographia Literaria*, has given the best name to a quality of some of Wordsworth's writing, which is felt as a defect by all but the most enthusiastic Wordsworthians, and by them is felt, not quite falsely, to be bound up inseparably with the peculiar merits of the work which they prefer as most characteristic. He objects to the *accidentality* of the details which Wordsworth sometimes gives, or seems to give, merely because they were real, when they have no natural propriety or artistic significance; and in meeting this or a similar charge, Wordsworth does not quite avoid the inconsistency of maintaining that the value of his details consists in their being typical (he is severe on a lady who speaks of his stanzas to a Daisy instead of to *The Daisy*), while at the same time he argues that his mission as a poet is not limited to the representation of permanent and universal affections, but that it is sufficient that an impression *may* be felt to justify him in reproducing it as felt. Walter Scott, who was naturally a degree further removed from complete sympathy with his theory and practice than Coleridge, felt still more strongly that the quality in question was a defect, and as such criticised it very adequately *à propos* of a story told by Wordsworth to prove that Crabbe had no imagination. They two and Sir George Beaumont were together when some one blew out a candle; Wordsworth and Sir George exchanged glances of silent pleasure as they watched the grey spirals of smoke vanishing into upward space, until Crabbe put an extinguisher on the taper and the aesthetic ecstasy—not without excuse, as Mrs. Scott opined, when it was ascertained that the taper was not wax. "In two other men I should have said, 'Why, it is affectations,' with Sir Hugh Evans," adds Scott, with the comment: "the error lies not in receiving deep impressions from slight hints, but in supposing that precisely the same sort of impression must arise necessarily even in the mind of men otherwise of kindred feeling." The question would probably reduce itself to one of fact. Are the seemingly trivial incidents with which Wordsworth associates sentiments or reflections of seemingly disproportionate weight, such as naturally and inevitably suggest strong feelings to a perfectly trained perception with a thoroughly responsive organisation? If so, the poet's triumph is complete, because he is able to compel every one who is capable of feeling at all to feel

exactly as he does on the particular occasion, which ceases to be a passing accident the moment it is permanently embodied in the literature of the imagination. If not, the poem will only please in virtue of the same kind of chance that made the incident it records please the poet. Wordsworth himself assumed uncritically that whatever might be felt about poetically was a fit theme for poetry, and the fact that he was generally able to communicate to others his own feeling under a real external suggestion, tended to discourage the further enquiry whether this result was due to the typical rectitude and acuteness of his emotions unconsciously selecting the choicest food, or to the equal natural aptitude of all food to nourish all possible emotions. When the poet avowedly looks within for the source of his inspiration, it is a matter of indifference how he names the objects of a predetermined independent feeling; and it is only because Wordsworth's theory makes the poet's attitude one of passive receptivity in the presence of nature, that he forfeits the right to make his own moods stand for objective realities. When the romantic school of art was fighting for dear life, its first care was naturally to meet the criticisms of its opponents, which were not, as a rule, either damaging or profound, and consequently some distinctions between aims allowable within the fold which we should have been glad to have drawn by Wordsworth himself, were left unnoticed. Thus, to take four of the finest and most thoroughly Wordsworthian of the poems, "The Idiot Boy," "The Waggoner," "Resolution and Independence," and "The Daffodils," we have two main and two secondary divisions of classification, according with the degree of objectivity given to the subject and its treatment. "The Idiot Boy" is perhaps Wordsworth's nearest approach to the dramatic; there is the most intense and vivid realisation of the scene in all its aspects, and these aspects are uncoloured by the poet's personality; he is lost sight of, or rather has become for the moment a flawless mirror to reflect the creature of his own imagination. In "The Waggoner" the realisation is equally perfect, the poetical originality of the conception is equally conspicuous, but the subject is taken from the real experience of the writer; the having and the losing of Waggoner and Wain were vital memories of Wordsworth's own; and that the simple objective treatment of such a subject should have furnished forth a poem of the first rank, is perhaps the most characteristic measure of his triumphant innovation. In the "Leech Gatherer" the point of view is shifted; the subject is not the relation between the narrator and the old man, but the subjective effect produced by the latter's appearance. The appearance is still realised with full imaginative truth, but it is subordinate to the accompanying mood, which the poet communicates as unflinchingly as in the other case he imparts his vision. "The Daffodils"—which, strangely enough, Coleridge was inclined to abandon to criticism as trivial—differ, again, because they represent a mood produced by purely natural objects, which therefore had to be represented, not merely

with apparent truth, but with an appearance of efficiency, of active life, the existence of which the reader presumably had now for the first time revealed to him. It will probably be agreed, with all deference to Coleridge, that in these lines what Wordsworth saw is so completely and vividly expressed, that it can only be seen henceforward with his eyes and afterthought of feeling.

But, to return to Miss Wordsworth's journal: it is not always so clear that the poet has succeeded equally in all the parts of his undertaking, both to create anew the remembered scene, and to find or make a susceptibility equal to that which made it memorable to him. The stanzas called "Stepping Westward," charming as they are, seem not to have within themselves the same certainty of charm as the pieces above referred to; without something to prepare the mind for the appropriate mood, or to explain why the actual scene found it so prepared, the poem seems too fragmentary, too accidental for absolute perfection. The journal would be worth reading if it were only for the sake of finding these lines in their proper place. The travellers visited the Trosachs twice; on their way northwards Coleridge was still of the party, which, after a day's boating through rain and mist, was settled for the night in the ferryman's hut. The description is a fair sample of the writer's best style:—

"We caroused our cups of coffee, laughing like children at the strange atmosphere in which we were: the smoke came in gusts, and spread along the walls and above our heads in the chimney, where the hens were roosting like light clouds in the sky. We laughed and laughed again, in spite of the smarting of our eyes, yet had a quieter pleasure in observing the beauty of the beams and rafters gleaming between the clouds of smoke. They had been crusted over and varnished by many winters, till, when the firelight fell upon them, they were as glossy as black rocks on a sunny day cased in ice. When we had eaten our supper we sat about half an hour, and I think I never felt so deeply the blessing of a hospitable welcome and a warm fire. . . . The rooms were divided, not up to the rigging, but only to the beginning of the roof, so that there was a free passage for light and smoke from one end of the house to the other. I went to bed some time before the family. The door was shut between us, and they had a bright fire, which I could not see; but the light it sent up among the varnished rafters and beams, which crossed each other in almost as intricate and fantastic a manner as I have seen the under boughs of a large beech-tree withered by the depth of the shade above, produced the most beautiful effect that can be conceived. It was like what I should suppose an underground cave or temple to be, with a dripping or moist roof, and the moonlight entering in upon it by some means or other, and yet the colours were more like melted gems. I lay looking up till the light of the fire faded away, and the man and his wife and child had crept into their bed at the other end of the room. The unusualness of my situation prevented me from sleeping. I could hear the waves beat against the shore of the lake; a little 'syke' close to the door made a much louder noise, and when I sat up in my bed I could see the lake through an open window-place at the bed's head. Add to this, it rained all night. I was less occupied by remembrance of the Trosachs, beautiful as they were, than the vision of the Highland hut, which I could not get out of my head."

Perhaps some readers will be in the same predicament; the circumstantial touches

italicised are true Wordsworth. It is mentioned incidentally as a peculiarity of language that the peasants always refer to the points of the compass in giving directions, counting distances, &c. On the return journey the Wordsworths find it "a very pleasing thought that, few hours as they have been on the lake, there was a home for them in one of its quiet dwellings." But we must quote the whole description of the approach:—

"The path or road—for it was neither the one nor the other, but something between both—is the pleasantest I have ever travelled in my life for the same length of way—now with marks of sledges or wheels, or none at all, bare or green as it might happen; now a little descent; now a level; sometimes a shady lane, at others an open track through green pastures; then again it would lead us into thick coppice woods, which often entirely shut out the lake, and again admitted it by glimpses. We have never had a more delightful walk than this evening. Ben Lomond and the three pointed-topped mountains of Loch Lomond, which we had seen from the garrison, were very majestic under the clear sky, the lake perfectly calm, the air sweet and mild. . . . The sun had been set for some time, when, being within a quarter of a mile of the ferryman's hut, our path having led us close to the shore of the calm lake, we met two neatly-dressed women without hats, who had probably been taking their Sunday evening's walk. One of them said to us in a friendly soft tone of voice, 'What! you are stepping westward?' I cannot describe how affecting this simple expression was in that remote place, with the western sky in front yet glowing with the departed sun. William wrote the following poem long after, in remembrance of his feelings and mine:—

"What! you are stepping westward? Yea."

The stanzas are reprinted in the journal as well as the other poems memorial of the tour, which gain, though not all so much, by being read in connexion with the record of their first conception. We might quote many vignette-like sketches, which show how skilfully Miss Wordsworth had cultivated the art of seeing, of selecting and grouping the natural features of a landscape into an organic whole, with a sentiment or significance of its own. One constantly recurring complaint is of the bareness, to the imagination, of the long reaches of country without a sign of human habitation; and while eagerly chronicling the impressive effect which the figure of a solitary shepherd, or woman watching for they know not what, produces amongst otherwise unbroken stillness and repose, it is with still more unaffected satisfaction that she lights occasionally upon a nook of cultivated ground with habitable huts and friendly natives. While Wordsworth's tendency is to make the human figure a part of the landscape, to lend to it perhaps a larger share of the dignity of nature at the cost of some of its living reality, his sister seems rather to look upon the landscape as the background which owes its charm to the figures relieved against it. He speaks candidly of the men he loved,

"not verily  
For their own sakes, but for the fields and hills  
Where was their occupation and abode."

As Coleridge observes, his sympathy was contemplative rather than that of a fellow-sufferer or co-mate (*spectator, haud participes*), and the fact that this contrast continued to be visible in spite of the close and



constant intercourse and agreement of the two, must be held to confirm his account of the disposition from which he was recalled by his sister's influence, to waive the human element altogether, and subside into the poetry of imaginative sensationalism. He himself courted comparison with Crabbe, who was at the same time challenging attention by realistic tales of humble life and rustic passion; and though, of course, as poets, the two are not to be compared for a moment (which indeed was Wordsworth's opinion), as dramatic moral teachers the palm, it might be argued, should on Wordsworth's principle be assigned to Crabbe, who habitually represents the real feelings of a commonplace person, whereas Wordsworth does not always get beyond a representation of his feeling about them. The volume contains a few passages curious as illustrating the social condition of the Highlands seventy years ago, and parts of the itinerary might be made to serve in lieu of a guide-book; but, as has been said, its chief interest is of a durable, unexciting nature, as an addition to the rather scanty stock of current Wordsworth literature.

EDITH SIMCOX.

*Historical Course for Schools.* Edited by E. A. Freeman, D.C.L. 1. *General Sketch of European History.* By the Editor. 2. *History of England.* By Edith Thompson. 3. *History of Scotland.* By Margaret Macarthur. 4. *History of Italy.* By John Hunt. 5. *History of Germany.* By James Sime, M.A. (London: Macmillan, 1872-4.)

THE only question raised by Mr. Freeman's *General Sketch of European History* is whether it is not better suited for an appendix than for an introduction. Of the skill with which a narrative so extensive is compressed within such narrow limits, and of the firmness of hand with which threads so complicated are woven into a whole, there cannot be two opinions. But we suspect that few young people will be competent to understand the value of the work till they have mastered the whole of the course which is to follow. To those who know something of history, however, the book cannot fail to be of the highest value. To criticise it adequately would require the joint labour of many scholars, and we will therefore content ourselves with suggesting an amendment of the statement (p. 269) that "Richelieu, just like Francis the First, though he oppressed the Protestants in France, did not scruple to make a league" with Protestants abroad. Such a comparison is hard upon Richelieu, and we thought it was now pretty generally understood that though Richelieu made war upon the political independence of the French Protestants, he did not oppress them.

Evidently the success of this series depends mainly upon the success of the volume on English history; and though, after the extraordinary blunders committed in most school histories, a critic will be inclined to be lenient towards anyone who even tries to do better, it is not long before even the sternest critic will discover that Miss Thompson has no reason to ask for leniency.

It is doubtful whether history can ever

be satisfactorily taught in so compressed a form. But, if that question be settled in the affirmative, Miss Thompson need fear no rivals. The way in which she tells a story correctly without introducing more hard names or more particular facts than are absolutely necessary, is worthy of the highest praise. Anyone having a thorough acquaintance with any period of history will probably appreciate her skill in this particular more than those for whose use the book is primarily intended. And we get rid once for all of those abominable lists: "During this reign London Bridge was finished; letters of credit were first used in England," &c. Instead of this mere burthen upon a child's memory, Miss Thompson pauses from time to time to give a survey of the course of literature or art, or to bring together in an interesting form some other group of subjects. Thus the whole history of the translations of the Bible is given upon the occasion of King James's translation, whilst the following description of Gothic architecture will serve as a specimen of the way in which such subjects are treated. That architecture, she says (p. 66)—

"Is also called *pointed*, because its leading feature is the pointed arch. Salisbury Cathedral is a good specimen of early Gothic; and the Eleanor crosses, and the nave of York Minster, of that which prevailed under the first three Edwards. The naves of Winchester and Canterbury Cathedrals represent the form intermediate between York nave and the latest Gothic, of which the chapels of St. George at Windsor and of Henry VII. at Westminster are examples."

The intelligence of the child is thus awakened to the fact that there is a difference between one Gothic building and another, whilst he is spared the unnecessary task of mastering the hard words Decorated, Perpendicular, and so on.

The weakest part of the book is to be found in those pages in which knowledge of the general movements of society is required. Not that such matters would be proper subjects, as a rule, for a book for children, but the writer ought to be more thoroughly acquainted with them than Miss Thompson appears to be. Thus we miss the capital story of Edward I. ordering that priests who refused to pay taxes should be excluded from protection in his courts, which would certainly have been seized upon by anyone in whose eye the conflict between the royal and the sacerdotal power had anything of the importance which it deserves. The real place of the Wars of the Roses in history, too, is very inadequately conceived; and when the only cause for them alleged is the struggle amongst the nobles, no longer enriched by the plunder of France, we can only beg Miss Thompson before her second edition is issued—and we hope she may live to see a hundred—to study Mr. Gairdner's excellent preface to the first volume of the *Paston Letters*. She will then see that the desire for a strong government to prevent juries being bribed or bullied, and to put a stop to the scenes of violence which were only too frequent, had a great deal to do with the matter. And this failure to grasp the character of these wars leads to a failure in appreciating the reign of Henry VII. Miss Thompson's readers

learn nothing of the Star Chamber till they come to the reign of Charles I., when the judicial element in its composition is entirely ignored. But, after all, the sooner all persons entrusted with the education of young people buy the book, the better for their pupils and themselves. For elder children who require fulness of detail, the book is clearly not intended; but even they will do themselves no harm by reading over the story of their country's progress in its compressed form.

Miss Macarthur's *History of Scotland* is written with much the same care as Miss Thompson's book. There is something unexpected in finding the chapter containing the history from 1097 to 1286 headed "The English Period;" but it serves well to bring out the character of the reigns of the kings who ruled in it. Miss Macarthur has taken special pains to relate such burning questions as those relating to the struggle against Edward I., and the dethronement of Mary, with due impartiality. But it may be doubted whether she always hits upon decisive argument in the right place. Thus she tells us (p. 38) of the difference between Edward's view that Scotland was a fief and the old view of commendation, and infers that both parties were partly wrong. Surely the question of fiefs and commendation reaches only to the outside of the quarrel, even if we are prepared to accept the view which some English writers have taken on the subject. The real fact of importance is that a Scottish nation arose out of it all, which burst asunder the old forms of feudal and earlier arrangements as if they had never been. Evidently Miss Macarthur feels this. She speaks of Wallace's revolt as the result of "a spirit of defiance and opposition where resistance was least to be looked for, among the Lowlanders."

"Bannockburn," again she says, "is noteworthy among battles, as being one of the first to prove the value of Wallace's great discovery that footmen, when rightly understood and skilfully handled, were, after all, better than the mounted men-at-arms, hitherto deemed invincible. Like Morgarten and Courtray, the fields on which the Flemings and the Swiss about the same time overthrew their oppressors, this victory of the Scots stands forth as a bright example, showing how, even in that age of feudal tyranny, a few men of set purpose, fighting for their common liberty, could withstand a great mass of feudal retainers fighting simply at the bidding of their lords."

The thought is in the words marked in italics. But it would have borne being dwelt upon at least at the length at which the difference of fiefs and commendations has been dwelt upon.

Of the remainder of her task Miss Macarthur has probably acquitted herself as well as was possible. Scottish history is so full of unsolved problems, and has been so much the prey to party hatreds, that the work of writing it, especially for children, is one of extreme difficulty. The way in which she has accomplished it shows that she has fully understood the difficulty, and has done her best to overcome it.

It is not surprising that Mr. Hunt's *History of Italy* is the least satisfactory of the series. That this is the fault of the subject rather than the author Mr. Hunt

shows by the way in which the last chapter is written, which tells of the recovery of Italian unity and independence. Probably a good history of Italy suitable for children cannot be written by anyone. A history of Venice or Florence might be so handled as to instruct and interest the young. But the history of a country without unity, and no tendency to become united, can only be treated satisfactorily in the sort of way in which it is treated by Quinet in his *Révolutions d'Italie*, in which the common life of the Peninsula, underlying the diversity of States and Governments, is touched with a light hand. Such a book, however, would be useless for the young, who have not sufficient knowledge to comprehend it. Mr. Hunt, too, hardly makes the most of the days of Papal greatness, in which the old Roman spirit of rule was reproduced; and when he speaks of the marriage of the clergy as preventing them "from giving all their strength to the struggle for power, and as lessening the veneration of the lay folk by bringing the priests down to the level of other mortals," he forgets that whether the enforced celibacy of the clergy were good or bad in itself, it at least had the support of all the highest minds of the age, which would hardly have been the case if it had not rested on some better ground than this.

Mr. Sime is more fortunate than Mr. Hunt. Except in the brief intervals of the interregnum of the thirteenth century, and of the domination of the first Napoleon in the nineteenth, Germany, from the days of Charlemagne, has always had some centre of unity round which to gather, however feebly the pulse of nationality might beat. Mr. Sime is therefore able to group his facts round the fortunes of the Empire, and to give to them a unity of treatment which is only possible when they are viewed from some central point. The volume, we are told, "has been carefully revised by Mr. A. W. Ward, than whom England can supply no one better fitted to deal with matters of German History of all dates." But *aliquando bonus dormitat Homerus*. In his wakeful moments Mr. Ward of course knows that it was Christian of Halberstadt, not Christian of Anhalt (p. 153), who opposed Tilly in 1622, and that Mansfeld was defeated at the Bridge of Dessau, and Christian of Denmark at Lutter in 1626, not in 1627 (p. 154). But these are mere slips of the pen. The great question with this as with the other volumes of the series is whether it is possible to interest children in so brief a narrative. In the hands of an experienced teacher the value of these books would be very great, as supplying accurate knowledge on subjects on which accurate knowledge is much wanted. But teachers capable of clothing the bare bones with flesh are not always to be had, and young people will probably regard as just a trifle dry a book which tells the whole story of the Reformation struggle in Germany in seventeen short pages, and dismisses the period which extends from the Peace of Augsburg to the end of the Thirty Years' War in fourteen and a half.

SAMUEL R. GARDINER.

#### CURRENT THEOLOGY.

*Theologia Germanica*. By S. Winkworth. (London: Macmillan & Co.)—The preface and introduction might almost as well have been omitted from this very pretty reprint, for they are addressed to the public of twenty years ago. The book itself has more of the advantage of a *propos* now than when it was first translated, for the course of theological discussion has brought us back to the rudiments of the religious life, and to works which, like the *De Imitatione* and the *Theologia Germanica*, give the last word of bygone schools of piety. It is curious that the *De Imitatione* should have been so much the more popular of the two, for it represents the mysticism of the mediæval cloister reduced to its last and most faultless expression, while the *Theologia Germanica* represents the mysticism of groups of pietists who for the most part lived in the world. Both—though the *Theologia Germanica* insists parenthetically on bare passive good will—are really open to a charge brought too indiscriminately against all mystics: they make the love of God too much an *égoïsme à deux*; but, taking the books as a whole, the *De Imitatione* is clear and rational, while the *Theologia Germanica* is confused and arbitrary. One reason of this is that the *De Imitatione* is founded on the ecclesiastical tradition of a time when the Church included the whole of culture, while the *Theologia Germanica* is founded on the fragmentary traditions of uneducated coteries, who accepted ecclesiastical observances without understanding them, only because they had sense to perceive that upon the whole this disturbed their inward peace less than resisting them. The superior good sense of the *De Imitatione* comes out very clearly in the treatment of the ups and downs of spiritual life: the German author talks of passing many times in a month from the mystical Heaven to the mystical Hell and back again, while the Latin recommends such things to be left to themselves, and not allowed to draw off the attention from patient continuance in well-doing. In fact, the *Theologia Germanica* altogether ignores the worth of common virtue and the simple fulfilment of everyday duty, which gives implicitly and unconsciously the temper which the author inculcates as something to be reached consciously by the most heartrending struggles. The whole book is pervaded by a contradiction; it preaches self-renunciation in a way that can only be understood by the most exaggerated self-consciousness. And as the subjective worth of the outer life is missed, the writer is tempted by extravagant theories of its objective value, as if the life of the world and humanity were in some way necessary to the complete self-realisation of God. If so, God apart from and above the creature could not be the supreme all-sufficient only Good which the author always says He is. Neither, leaving this out of the question, does it appear why the false light and the false freedom of Antinomian quietism, which the writer has always to combat, is to be condemned if it satisfies "nature;" for the only criticism which can condemn an individual "nature" is the external historical order, which the author only appeals to in a capricious way when he wants a precedent—too isolated to be convincing, because the facts of sacred history only have a meaning for him as repeated in the individual consciousness. The writer indeed has another and a valid criterion in the experience of the truly spiritual. But this criterion is incommunicable; and for this reason a popular and durable religion is hardly likely to be built upon the facts of individual consciousness. The attempt which is being renewed in our own day is apt to throw doubt upon the reality of the facts (admirably described in the *Theologia Germanica*), for the following reason. There are people born without an eye for colours; there are people born without an ear for music; there are people born with little heart for religion: it is only the last who are reproached for their defect; it is only they who treat the pleasures and the

experience of more receptive natures as chimerical; hence it may come to be commoner for the naturally unmusical to learn to sing in tune, than for the naturally irreligious to learn to pray.

*The Third Book of St. Irenæus, Bishop of Lyons, against Heresies*. Edited, according to the Benedictine Text, &c., by H. Deane, B.D. Oxford, Clarendon Press. (Macmillan & Co.) Mr. Deane's Preface tells us that "the work has been undertaken for the convenience of students for the Theological School, and does not pretend to any originality." The reader is disposed to regret this modesty of aim, for what is done is done well enough to indicate that we might have had a good deal more.

This book is little more than a handy reprint, while Mr. Deane could have given us a real edition; the glossary appended is good, and the marginal notes are good enough, but there ought to be half as much again of the first, and three times as much of the second. The principle of recent changes in the Oxford Schools seems to be to introduce the study of books important for this matter, but lying beyond the classical period of their languages; but it is to be hoped that in extending the range of a student's ordinary reading the requirement for scholarly accuracy will not be forgotten. Because Cicero is a classic and Irenæus is not, it does not follow that the one can be learnt from a slight if not careless treatment, such as everyone would see to be inadequate for the other.

*The Epistle of the Apostle Paul to the Romans*. A New Translation, with Notes. By John H. Godwin, Hon. Prof. New Coll. Lond. (Hodder & Stoughton.) Exegesis is doubtless a different thing from the History of Dogma, but it is neither essential nor desirable, as a qualification for treating the former subject without prejudice, to ignore or refuse whatever light can be thrown upon it from the latter: to do which seems to be a fundamental canon with Professor Godwin. The consequence is that, though sometimes ingenious and oftener suggestive, his notes are rarely conclusive, and his translation never satisfactory. If we make abstraction of any supernatural influences on the belief, such as are supposed to have been common to St. Paul and to later Christians, then no doubt it will be right, in attempting to discover his real meaning, to set aside the meanings that have been imputed to him by Catholics and Lutherans, Calvinists and Arminians; but, whether St. Paul's doctrine of grace coincided with that of any of these schools, or was something different from all, the history of language has determined that "grace" is the English word for whatever he meant by *χάρις*. This being so, nothing whatever is gained by translating it "favour;" it might have been worth while to remind us that it was not as a technical term of theology that he took up the word, but from the use he made of it it was both inevitable and legitimate that it should become one. On the other hand, "lower nature" is often a correct gloss upon the Pauline *καρὰ*, but is in no sense a translation of it; but where the literal translation is familiar, Mr. Godwin prefers the paraphrase, just as he reverted to the primary meaning where it sounded strange. The analysis of the Epistle is well conceived, but not lucidly arranged; and there seems a little uncertainty whether the passages from speeches in the Gospels, prefixed to each section, are meant to serve for edification or for illustration. The whole book reads too much like a reproduction of lectures on successive portions of the text. Now, the information which a professor is forced to distribute according to the artificial divisions of his time, an author ought to collect in a comprehensive view, and arrange in a rational digest, adapted to the intellect of a competent reader, instead of the exigencies of a class.

*The Wise Men: who they were; and how they came to Jerusalem*. By Francis W. Upham, LL.D. (Hodder & Stoughton.) Dr. Upham maintains, to the comfort and edification of



several devout Americans, that St. Matthew's "wise men" were not vulgar enchanters, but members of a regular national hierarchy—the Persian, he thinks, rather than the Chaldean. This is surely in its negative part little more than "Glimpses of the Obvious," and in the affirmative we find assertion disproportioned to the proof; but the author writes in good taste and with a scholarly tone, and has some knowledge of the contents of the Zendavesta, apparently at first hand.

*Essay on Germs of Scepticism.* By Mrs. Louis Le Bailly. (Town and Country Publishing Co., Limited.) Mrs. Le Bailly writes with a fervour that sometimes suggests matter for thought, but fails to make up for her total ignorance of even her own side of a controversy.

*The Bible Educator* (edited by the Rev. E. H. Plumptre, M.A., and published by Messrs. Cassell, Petter & Galpin) has its educational value—whatever that might otherwise be—greatly diminished by the unfortunate circumstance that it came out in numbers. In consequence, whatever might have been valuable as a treatise had to be transformed into a series of articles: and the change might be effected in two ways, either by the mechanical division of section from section, which is unjust to the author and wearisome to his readers, or by the author condescending to the conditions of magazine-writing, which does still more harm to both. There are papers here—those on natural history, and most of those on "Books of the Old Testament"—that will repay picking out their *disjecta membra* and reading them continuously; there are others not free from a flimsiness and incoherence that can only be excused by the conditions that produced them; and others (some by men of reputation within their own sphere) whose inclusion can only be justified if rhetorical commonplace be as instructive as special knowledge.

More instructive than such a collection of miscellaneous essays or lectures would be a series of good school editions of separate books of the Bible; and Mr. Bowker's little book (*St. Mark's Gospel*, with explanatory Notes, by George Bowker) is a good example of the size and appearance such editions should have; while St. Mark's Gospel would admit, more easily than most books, of adequate treatment without entering on disputable questions. But it is not adequately treated here: there is in fact little beyond what any decent schoolmaster would know, or what any thoughtful schoolboy with a reference Bible could discover. What little there is consists mostly of information on points of Jewish antiquities—not derived in general from very good authorities, nor always repeated very accurately from those employed. Messrs. Sampson Low are the publishers.

*Hartham Conferences*, by the Rev. F. W. Kingsford (H. S. King & Co.), are as one-sided in argument as most tracts; but, if dialogues on religious subjects do not rise above the tract level, we need only condemn their author if he meant them to rank as literature.

*Sermons for the Times.* Preached in St. Paul's Cathedral and elsewhere. By Thomas Griffith, A.M. (Longmans). If all conscientious preachers were thoughtful and well educated, we should have many more sermons like Mr. Griffith's than we have now; and this would no doubt bring or imply great benefit to the average clerical mind. It is more doubtful whether it would tend to benefit the Church generally: if it is a misfortune that the clergy now often stand outside the general tendency of thought, it does not follow that, if they understood it, they would be able or competent to guide it rightly. An educated congregation is now often liable to be wearied by a good man who is unconscious that logic is applicable to religious matters: but they are commonly content to learn from his religious earnestness, without applying to his mind the test of logic. It will be other-

wise if he learns to provoke them by a parade of logic, which the position of a speaker will force him to supplement by rhetoric. A man of God exerts a practical attraction towards godliness; but the disputant who tells us, when we have no chance to answer him, that "there are yet words for God," arouses the reflection that there are yet words for atheism, or at least for the atheists whom he affects to understand and does not. Men who are not convinced by Pascal will not be by a contemporary who rediscovers Pascal's position.

Mr. Brown's sermons (*"Until the Day Dawn."* Four Advent Lectures. By the Rev. Marmaduke E. Brown. Henry S. King & Co.) keep well on the level of good and thoughtful preaching of the common, non-logical type: in spite of a little affectation and false symmetry, the first rises above it. He has not, or at least does not show, a tithe of Mr. Griffith's ability; yet his sermons must have been better worth hearing—perhaps they were even better worth publishing.

*Voices of Comfort* (edited by Thomas Vincent Fosbery, M.A., and published by Messrs. Rivington) reminds one in its plan of Dr. Vaughan's *Rays of Sunlight for Dark Days*; it is, like it, a canto of devotional passages in prose and verse of a consolatory tone, but is less derived from the classics of the language, and more from contemporaries, more also from sermonists or professed devotional writers: a good deal being contributed by the editor himself, and two or three personal friends. A work of this kind is not to be judged by a literary standard—to tell the truth, some of the extracts would not bear such a judgment very well; but it is praise enough to say that the volume as a whole has a harmonious tone, and leaves an impression on the mind just such as Mr. Fosbery desired to produce.

*Life of S. Vincent de Paul.* Edited by the Rev. R. F. Wilson. (Rivingtons.) This book is readable, but it is no use to read it. The writer has made a compilation from the standard French lives without taking the least pains to realise the individuality of the saint or his place in Church history. The editor seems to think English readers will have a special admiration for Saint Vincent, and find him an useful model. The present time is not likely to foster simplicity, which was one great element of his power: his almost obtrusive humility would now generally be regarded as importunate; in our present state of ecclesiastical anarchy his confidence in routine would only lead to disappointment. The most noticeable anecdote is of a monk who applied to the Saint when he was on the board of ecclesiastical patronage to get him made a bishop, that he might have a dispensation from austerities and husband his strength for preaching: the Saint advised him to take a rest from preaching and persevere in his austerities. There is also a noteworthy letter to a bishop, whose diocese was attacked by the plague, advising him to visit the infected places, but avoid infection, while encouraging the clergy to brave it.

*Annus Domini.* By C. G. Rossetti. (Parker.) Miss Rossetti has issued, with the imprimatur of the Rev. H. W. Burrows, a text and a prayer for every day of the year, with a hymn at the beginning, the only part of the book which belongs to literature.

*Le Baptême.* Par R. Bezoles, avec une préface par Emile Burnouf, Directeur de l'Ecole française d'Athènes. (Paris: Maisonneuve et Cie.) M. R. Bezoles, lost to science last year by an early death, had prepared a comparative study of baptism in the Greek and Latin churches, and this work has recently been published at Paris, with an introduction by M. E. Burnouf. We can but pay our tribute to the spirit of minute and attentive research which M. Bezoles carried into the smallest details of his subject, and from its abundance in technical information his essay may be consulted with profit by all those who like this often instructive class of liturgical enquiries. It is only to be regretted that the author should

have undertaken this comparison with a very defective knowledge of the history of the Church and of dogma in the first ages, as this circumstance takes away almost all weight from his conclusions. For instance, when we see Dionysius the Areopagite seriously quoted as first Bishop of Athens, and the date of his death given as 95, we are more edified than we could wish as to the critical value of such a work. It is no less astonishing that M. E. Burnouf does not even appear to suspect all the defects of this nature in M. Bezoles' studies. This is perhaps due to the strange point of view which he seems to have adopted in his appreciation of religions in general. Thus we read at p. 3 of his preface that "religions only live by their mythology." It is obvious that those who believe that it is precisely that whereby they perish, are unable to start on a critical appreciation of them from principles like those enunciated by the Director of the French School at Athens.

*Dictionary of Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought.* Edited by the Rev. John Henry Blunt, M.A., F.S.A. (Rivingtons.) Comparing the *Dictionary of Sects, Heresies, &c.*, with the same editor's *Dictionary of Doctrinal and Historical Theology*, the later work appears more valuable and complete, in execution than the earlier, in nearly the same proportion as the scheme and subject is less extensive. In the one most of the articles were too short to give the writers room for more than the enunciation of their own views, which were mostly commonplace, even if held intelligently; some were mere bits of antiquarianism, of the sort least akin to fruitful or instructive history; while the best were essays on speculative subjects, selected almost at random, and each too vast for satisfactory treatment in less than a volume. In this, the subject gives less scope for the airing of individual or partisan opinions and sympathies, and more for research; now, without saying that the research of Mr. Blunt and his coadjutors has been very profound, we must admit that they have collected a great mass of information, which it would be very hard to get at elsewhere, and of which a good deal is both useful and interesting.

One might have expected, from the traditions of high orthodox Anglicanism, that the best part of the book would be the account of heresies in the primitive Church; on the contrary, there is here little embodied of the results of the best and latest historical criticism, and, though putting the outlines of the subject in a convenient form, the book will do little to raise the standard of accuracy of knowledge upon it. But the mediæval sects are, in general, fairly, intelligently, and pretty clearly described; the history of religious movements and parties in Germany is more than respectable; and that of the various sects developed since the Reformation in England, Scotland, and the United States seems to be as well done as is allowed by the complexity of the subject, the scantiness of its intellectual interest, and the consequent scantiness of literary material for its treatment. In the articles on "Schools of Thought" a certain narrowness may be observed, but scarcely blamed; the work is not a dictionary of philosophy, and it is, therefore, no fault in it that thinkers and systems are treated only upon the one side where they come into contact with Christianity.

The history of theology will not and should not be written by men without theological opinions; and it is no blame to English High Churchmen that they let theirs be seen even when treating a subject historically. Of unfairness in telling a story there are very few instances, though matters of still living controversy are a severe temptation; the article "Broad Churchmen" is in this respect the worst in the book, while it savours of petty spite to treat "Roman Catholics" as the name of an English sect organised by the Jesuits in or about 1570. The article, however, under this title on the Roman

community in England has the characteristic merits of those dealing with the same period; and the history both of the Reformation and of the rise of Puritanism is, on the whole, intelligently conceived and impartially told. But it is a pity that the editor has not yet learned from Mr. Freeman that the British Church before St. Augustine, whether better or worse than the English Church founded by him, is at any rate not to be called English.

EDITOR.

#### NOTES AND NEWS.

It is a sign of the wakening intellectual activity of Italy, that translations of two English books scientifically treating of economy and politics respectively—Mrs. Fawcett's *Elementary Lessons in Political Economy*, and Mr. Freeman's *English Constitution*, will be shortly issued from the Italian press.

MR. HUBERT SMITH, the author of *Tent Life with Gipsies in Norway*, has built himself a house near Laurvig, in that country, where, on July 9, he was married to a gipsy of the name of Esmeralda, who is said to possess extraordinary musical talent.

WE have received from the publishers, Messrs. Sampson Low and Co., a translation of Victor Hugo's *Quatre-Vingt Treize*. It is in three volumes, and is the result of the labours of Mr. Hain Friswell and Mr. Frank Lee Benedict. It is not expressly stated how their labour was distributed: whether one translated and the other revised, or whether both worked together at the translation. But however the result has been attained, it is not a very satisfactory one. It would be hard to make a dull story out of *Ninety Three*, even by the worst translation conceivable; and we may say that after having passed through the hands of Messrs. Benedict and Friswell, *Ninety Three* still remains a tolerably readable book. It is by no means a perfect translation. But much in Victor Hugo defies perfect translation. Unfortunately the version before us fails in that which it is quite easy to render. There is much awkwardness of idiom. For example: "He is about to risk, he also, serious danger." And there are expressions which are not part of our native tongue: "Boisberthelot grumbled, in a half-voice, in the ear of La Vieuville." And the Revolution is spoken of as "she," instead of "it." Why is a Revolution "she"? We do not know; but it is plain that the translation is rather a crude piece of work.

AMONG Messrs. Trübner's announcements for October next is an English translation, under the author's revision, of Carl F. Neumann's *Hoei Schein*, or the discovery of America by Buddhist monks in the fifth century.

MESSRS. CASSELL, PETTER AND GALPIN intend to issue shortly a work dealing comprehensively with the History of the Reformed Churches. The work will be entitled *The History of Protestantism*.

AN excellent article from the pen of the Comte de Jarnac on Sir Robert Peel appears in the last number of the *Revue des Deux Mondes*. Such a subject would generally trench too much upon the domain of modern politics to form suitable matter of comment from us; but the chief value of this essay is derived from the interesting personal and social reminiscences which it contains. Comte de Jarnac, then Comte de Rohan-Chabot, first visited London at the end of the year 1838 as second secretary of the French Embassy, and was in almost continual residence here till the fall of Louis Philippe. Intimately associated as he was with our leading statesmen, and a constant attendant at our parliamentary debates during a period which included the stormy days of O'Connell, and the not less exciting movement for the repeal of the corn laws, these graphic sketches of men and measures from a foreigner's point of view should attract considerable attention. Perhaps we may without offence give one extract, which follows upon the description by the Comte

de Jarnac of his first interview with Sir Robert Peel:—

"Quelques jours après, il m'engagea à dîner; les invités étaient peu nombreux: le marquis de Chandos, depuis son collègue au ministère sous le titre de duc de Buckingham, un membre du parlement orangiste, le colonel Verner, et M. Disraeli, quant alors affectueusement dévoué à son chef. Toujours brillant et disert, M. Disraeli tint sans relâche le dé de la conversation, où sir Robert Peel ne manquait pourtant point de placer quelques observations frappantes, quelques saillies enjouées. Que de fois j'ai dû penser depuis à ce dîner, à la douce cordialité qui régnait entre les deux principaux convives, quand j'ai assisté aux terribles luttes qui suivirent la rupture, et vu le grand homme d'état succombant sous les coups d'un rival dont il n'avait point suffisamment pressenti la puissance et les hautes destinées!"

On two points, however, the writer seems to labour under a misapprehension. He mentions the late Lord Derby as the "Hotspur of debate," and seems to detect in the tone of that orator's speeches an echo of the "cri de guerre du chevaleresque Percy: 'Encore une fois sur la brèche, chers amis, encore une fois.'" For this latter illustration he will scarcely find authority in Shakespeare, though we will readily allow that the poet puts similar words into the mouth of Henry V.

THOSE who have read the account of the festivities at Avignon will turn with pleasure to an article by M. Henri Blaze de Bury in the same number, entitled "Laure de Noves." The author gives an eloquent and trustworthy summary of the lives and relations of Petrarch and Laura, with spirited sketches of Papal Avignon and Vaucluse, and of the very complex society of the fourteenth century, so familiar to Englishmen from the pages of Chaucer. M. de Bury's article is not the least graceful offering that has been made to the poet's memory on the five-hundredth anniversary of his death.

APPROPOS of the fête, M. W. C. Bonaparte-Wyse, the author of *Li Parpaïoun Blu*, has published a translation of Théophile Gautier's exquisite poem *Le Triomphe de Pétrarque* in English and Provençal, with the original text printed in gold letters.

THE *Nation* announces that Mr. J. W. Bouton will shortly begin issuing, in ten parts, at 2 dols. 50 c. each, Mr. G. H. Felt's *Kaballah of the Egyptians and the Greek Canon of Proportion*, or, as the title goes on to explain, "the normal law of being and of beauty applied to art, sculpture, architecture, symbolism, language, natural law, and science, and the deciphering of the hidden meaning of the sculptured and written Egyptian and Hebrew religious records." The book will consist of 640 quarto pages, with upwards of a thousand illustrations.

DR. HANS HILDEBRAND has favoured us with a letter intended to reassure would-be visitors to the Anthropological and Archaeological Congress to be held in Stockholm next August, who may have been terrified by reports of epidemic disease in that city. He assures them that the sanitary condition of Stockholm is now excellent.

A VALUABLE collection of books and MSS. has just been dispersed under the hammer of Messrs. Puttick and Simpson, of Leicester Square. The most prominent item in the sale was lot 216, *The Boke of Eneydos*, compiled by Vyrgyle, translated and printed by William Caxton, 1490, which, although wanting two pages, was knocked down for the sum of 191*l.* The following also realised high prices:—Lot 91, *Missale ad usum Ecclesie Sarisburiensis*, printed at Paris, 1515, 42*l.*; lot 92, *Psalterium Davidicum ad usum Ecclesie Sarisburiensis*, 1555, 19*l.* 15*s.*; lot 96, Beza's New Testament, Englished by Laurence Tomson, 1576, 13*l.*; lot 119, *The Life of St. Barbara*, an illuminated MS., 12*l.*; lot 125, Lauri, *Album Amicorum*, 1598-1640, 10*l.* 5*s.*; lot 132, Whittintoni *De Syllabarum Quantitatibus*, &c., printed by Wynken de Worde, 1519, 20*l.* 10*s.*; lot 147,

The New Testament, Tyndale's version, 1553, 15*l.* 15*s.*

THE eminent Swedish publicist, and editor of *Aftonbladet*, Dr. August Sohlman, was drowned on July 6; he was yachting in the Baltic, and a sudden squall upset his little vessel. He was a powerful swimmer, and would have been able to reach the shore, but for the exhausting efforts he made to save his little son.

A CORRESPONDENT transmits to us the following little record of old country credulity, extracted from an original news-letter, lately in his hands, dated at Coventry, August 28, 1671:—

"Here has been of late a strangely ridiculous and idle report about both our town and country, about the spiriting away of young children, who they say are to be killed for their blood to cure the French king of a leprosy, which absurd 'whimsey' has taken such impression amongst the vulgar and ignorant, that 'tis hard to dispossess them of the belief of its reality, inasmuch that many parents as foolish as food will not suffer their children to go to school."

A SIMILAR communication dated in March of the same year mentions a rumour of a "strange kind of sound or drumming in a well at a town called Hill Wootton, near Warwick," then to be heard. The inhabitants, moreover, affirmed that the same drum-like noise "beating several points of a march and a call most exactly" had been heard in 1642, just before the commencement of the civil war, and again just before the Restoration. The correspondent says that he had himself been over to the place to be informed of the truth of it, and had discussed the matter with the owner of the well ("one Nibbs," as he parenthetically explains), but was unable to detect the least sound of the kind. The entire body of inhabitants was, however, ready to swear that they had heard it within the previous fortnight.

IN our notice of the Historical MSS. Commission Report, a week or two since, it was somewhat inconsiderately set down that Shakspeare's *Richard II.* formed the subject of a conversation between Queen Elizabeth and William Lambarde. The extract given in the Report from the original notes on this subject runs thus:—

"1601. Aug. 4. . . . Speaking of Richard II. Lambarde referred to an attempt by an unkind gentleman the most adorned creature that ever your majesty made. The Queen said this tragedie was played 40 times in open streets and houses."

The probability seems to be that the allusion is to an earlier play, bearing a like title, regarding which Mr. Dyce has the following note:—

"An older play on the deposing of King Richard the Second was acted at the Globe in 1601, on the afternoon before Essex's insurrection, in the presence of Sir Gilly Merrick, and other of his partisans; 'neither was it casual, but a play bespoken by Merrick. And not so onely, but when it was told him by one of the players, that the play was olde, & that they should have losse in playing it, because fewe would come to it, there was fourtie shillings extraordinarie given to play it, and so thereupon played it was.'"

This Mr. Dyce quotes from *A Declaration of the Practices and Treasons attempted and committed by Robert late Earle of Essex and his Complices*, &c. (1601.)

As it has been suggested that the context of Meres's quotation of Falstaff's "there is nothing but rogerie in villanous man," which we mentioned last week, must be taken to imply that Shakspeare, though a "mellifluous and hony-tongued" poet, was a crafty cheat, not to be compared to Drayton for virtue and decent life, we print the whole passage:—

"As *Aulus Persius Flaccus* is reported among al writers to be of an honest life and vpright conversation: so *Michael Drayton* (quom totius honoris & amoris causa nominio) among schollers, souldiours, Poets, and all sorts of people, is helde for a man of virtuous disposition, honest conversation, and wel governed cariage, which is almost miraculous among good wits in these declining and corrupt times, when 'there is



nothing but roger in villanous man,' & when cheating and craftiness is counted the cleanest wit, and soundest wisdom."

Now, it would certainly have been pleasant if Meres, when speaking of Shakspeare directly afterwards, had told us that he was as good as Drayton, and left no room for the inference that he was in 1598 as bad as others of the loose crew of actors and playwrights then in London. Yet, as Spenser was one of these "good wits" of whom Meres speaks, we may fairly hold that Shakspeare, though not a Milton or Wordsworth in morals, was an exception to the worthy Francis's sweeping condemnation of the poets of his time.

PERHAPS the most amusing thing in the first number of M. Henri Rochefort's *Lanterne* (London: Simpson and Co.), is the English into which it is translated. Here is a specimen:—

"Tout est calculé pour que nos ramiers arrivent le soir à leur pigeonier, où un homme à nous les débarrassera de leur littérature; et l'abonné le plus irritable sera désarmé par la ponctualité apportée dans le service de son journal."

"All is so arranged that our 'Mercuries' shall arrive at night at their 'cot,' when a man in our employ will rid them of their literary load; and the most inscible of subscribers will be put about by the over-punctuality brought to bear in the delivery of his paper."

Here is a fragment in the style of a third-form boy:—

"It is meet, however, that this glorious personage, wounded, spoiled by the habit of commanding, should forsooth once a week at least learn the truth."

"Forsooth" is good, and there is something touching about "at least," recalling cheery memories of the Greek Delectus. But when this fun is exhausted, there is nothing very brilliant about *La Lanterne*. It casts, of course, a lurid light on Marshal MacMahon, who is not descended from Brian Boru, it seems, but from an Irish doctor. The doctor, however, may have come, like Barry Lyndon, from "the old ancient kings of all." M. Rochefort has a passage of arms with M. Veuillot, who defends the Carlists for killing their prisoners, on the ground that such massacres are reprisals. M. Rochefort replies that the murder of the hostages in Paris might be called reprisals for fifteen thousand of the people slain by the artillery of Versailles. If he really thinks this an argument, he must be very easily satisfied, but the whole controversy has only the interest of a strife between the *Rock* and the *Church Herald*. And it is scarcely fair of M. Rochefort to abuse New Caledonia as a bad place for free emigrants. Of course he did not like it; but there is a respectable cricket club on the island, and the manners and customs of the natives are most interesting. Few peoples keep up so many of the earlier habits of our race. Cannibalism is by no means extinct, and there must be some curious reason for wearing no dress at all except armlets and bands round the ankles. We cannot blame M. Rochefort for neglecting these institutions, and the religion, doubtless instructive, of the New Caledonians. But he ought not to prejudice emigrants against a country so alluring to the anthropologist. On the whole, *La Lanterne* is much drier than M. Karr's *Les Guêpes*, which is saying a good deal; but it will be much more popular if it is prohibited. But we hope it won't be prohibited, and that the pigeons who are to save the republican Capitol may return to their usual pastime of being missed by gallant sportsmen at Nice and Monaco.

THE *Quarterly Review* contains, beside a full and suggestive statistical article on the "State of the Church," two very noticeable papers on "Lord and Lady Nithsdale" and "King Victor and King Charles;" the first based on the recent sumptuous edition of the Maxwell papers, of which an account was given in the ACADEMY. The wandering uncomfortable life of the noble exiles is fully and skilfully illustrated; their discomfort seems to have

been considerably aggravated by the unthriftiness and shabbiness of Lord Nithsdale. The second, which is more important, is a *précis* of the account of the imprisonment of King Victor after his abdication, given in the recently-printed memoirs of De Blondel, the French ambassador at Turin at the time. According to this view, which seems to have been accepted at Paris and Madrid, King Victor's abdication had no more serious motive than failing health; and D'Ormea, who had first attracted his favour by swindling the Pope out of an unusually favourable concordat, determined to take advantage of the irritation the ex-king showed at the suspension of the weekly report of the business of the kingdom which it had been arranged his son should send him, to trump up a charge of a conspiracy to remove the crown by force, and so to frighten the Council and the young king into the extreme measure of the arrest and separation of the ex-king and his wife, which was accomplished under circumstances of great brutality. There can be no doubt of the importance of the new information to which the article calls attention; but as the narrative of the arrest confirms what was known of the uncontrollable character of King Victor's passions, it is less certain that the designs attributed to him were imaginary, than that the means adopted to defeat them were excessive: the whole subject requires further investigation.

THE *Edinburgh Review* contains an interesting but fragmentary article on the "Canon of Beauty in Greek Art," suggesting a new autometric modulus for comparing proportions, according to which the whole height of the figure should be divided into four cubits, twenty-four palms, ninety-six digits, and nine hundred and sixty lines, and the relative dimensions of each part expressed in terms of this scale. The measurements of previous writers are treated fully enough to satisfy readers already familiar with the subject, and there are interesting incidental observations on the change of proportion at different periods of life as corresponding with those at different periods of art, and on the curious variation of proportion in sculptured gems, though the writer does not discuss the obvious possibility that the feet and head were enlarged for mechanical reasons.

THE Norwegian Historical Society has published the first and most important volume of a complete edition of the poetical works of Petter Dass, never collected before. Dass, called the father of Norwegian poetry, was, like the first Danish poet, Kingo, of Scotch extraction. His father was a Peter Dundas, a burgher of Dundee, who came over to Bergen, about 1630, to escape the oppressive laws of Charles I. against the Presbyterians. He married into a good Norse family, and their eldest son was the poet, known to posterity as Petter Dass, born in 1647. Dass lived high up in Nordland, close under the Arctic Circle, and never travelled farther south than Bergen, where flourished the only literary life in Norway that was independent of Copenhagen. Petter Dass and his intimate friend, the gifted and beautiful poetess, Dorte Engelbrechtsdatter, were the first writers of genius that appeared in Norway. The poetess was twelve years older than Dass, and was in friendly communication with the literary world of Copenhagen, and especially with Kingo, before Dass came before the public. On her return to her house in Bergen they mutually stimulated one another, and while he gained something of her fluency and grace, he helped to preserve her style from the excessive affectation of the day. Dorte, who was called the eleventh Muse, Sappho being the tenth, is but little studied nowadays, while Dass is as popular as ever. His master-work is a kind of poetical description of life in the arctic provinces of Norway, and is called *Nordland's Trompet* (Nordland's Trumpet). This long poem is written in the most airy, lively style imaginable, is full of quaint, egotistic humour, and is quite invaluable as a photographic

picture of the times. Only in rare passages does it give proof of the imagination which Dass undoubtedly possessed, to discover which one must turn to his spiritual songs. *Nordland's Trompet*, however, is quite a unique work, and its extreme popularity, undiminished after two centuries, proves its inherent vitality. The new edition is beautifully got up, and edited in a very painstaking way by A. C. Eriksen, and the first volumes adorned with a portrait of the poet, which represents him with a domed forehead, long light curls, and handsome, massive features. The present volume contains the *Nordland's Trompet*, the Folk Songs and Rhymes, and a correspondence in verse with Dorte Engelbrechtsdatter and others. Two more volumes will follow.

THE new "Quarterly Statement" of the Palestine Exploration Fund contains another interesting batch of letters from M. Ganneau, which are, as the editor remarks, "full of inscriptions, legends, traditions, and suggestions." The most important features are his examination of the columns and balustrade of the Kubbet es Sakhra, and his excavations of the rock-built chambers north of the Via Dolorosa. His transliteration of Hebrew words is decidedly susceptible of improvement, as for instance when he speaks of the destroying angel "Melek (!) ha-Machhit." Nor can his etymological argument for identifying Kurn Sartabel with the spot referred to in Joshua v. 13-15, be pronounced other than highly fantastic. Lieutenant Conder contributes a paper on the identification of Aenon "near Salim;" he also offers an answer to the problem of the tells of Palestine, which he considers to be brick-making accumulations. He traces the victory and pursuit of Gideon (Judges vii.), identifying Zererath (a town, not, as he infers from our authorised version, a district) with Ain Zahrab. His argument in favour of Ras el Ain as the site of Herod's Antipatris may be read with the paper by Major Wilson on the same subject. This number also contains the last report from the late Mr. Tyrwhitt Drake, who speaks of the continued subsidence of the bottom of the Dead Sea. Lieutenant Conder gives some painfully interesting details on the circumstances connected with the death of his lamented friend and colleague.

#### NOTES OF TRAVEL.

THE Geographical Society of Paris has, according to the *Débats*, received information confirming the rumour of the death of M. Dournaux-Dupéré, who was conducting an expedition in the Sahara. The young traveller had advanced to Ghadamès by a route hitherto unknown to European explorers, and after a long stay there, he started for Ghât on April 12. When about five days' journey from Ghadamès, he was robbed and murdered, together with another French traveller, M. Joubert, by some deserters from the tribe of the Chamba. The news was brought by some Ghadamèans, who had themselves been robbed of their camels, and had seen the bodies of the French travellers lying on the road, and was transmitted to the French governor of the district of Tripoli. The crime seems to have been pre-arranged, through the treachery of Si-Nahéur-ben-Ettahar, one of M. Dournaux-Dupéré's guides, who has been handed over to the caimacan of Ghadamès, and by him delivered up to the French consul-general at Tripoli, who will send him to Algiers. The murder appears to have been committed on April 17 or 18.

THE Damascus correspondent of the *Levant Herald* describes a recent visit of English travellers to Palmyra, which throws much light on the state of the country between Damascus and the famous ruins.

"At first they kept along the high ridge of Jebel Kalamoun, exploring the fortress-convent of Saidaenaya with its wonderful picture, said to have been painted by Saint Luke, and the half savage village of Ma'alla, whose houses are stuck against the rocks like wasps'

nesses, and whose people, with those of three neighbouring villages, still speak a *patois* derived from the ancient Syriac. The rich harvest of manuscripts which existed in this region has been carefully gathered, and there only remained to be gleaned a few volumes of ecclesiastical legends in Greek, Estrangelo, and Karshouni, written on gazelle skins (*rik*) and on thick cotton paper. . . .

"Jebel Kalamoun is a limestone plateau where drought is permanent. Each village once had enormous flocks which found sufficient pasturage on the mountain declivities; besides which the cultivation of madder, and the collection of *el kali*, gave the people profitable employment. But by the discovery of a new dye, madder has greatly fallen in value, and the other resources of the peasants have been also cut off. This year, when Holo Pasha brought back the camels [which had been carried off by Arabs], there was scarcely a bushel of wheat in any house. Just then it was reported that there was wheat for sale at a place called El-Deir, near Euphrates. A market was soon opened at Palmyra, and thus the villages of Jebel Kalamoun have been kept from actual starvation.

"The travellers visited the wonderful vapour-baths near Hawarin. At the summit of a hill  $3\frac{1}{4}$  hours to the north of Kuryetein, they found extensive ruins and a large Roman reservoir.

"The tourists left Kuryetein on May 30, and an hour after sunrise the following morning Dabbous and his robbers passed over the place where they had encamped. From Kuryetein the tourists proceeded to Ain-el-Wu'ul,  $8\frac{1}{4}$  hours from Kuryetein, and thence in 10 hours to the fine fountains Abu Fawaris, just outside the city of Zenobia. The existence of these fountains has been kept as secret as possible, in order that travellers might hire camels to carry water, but now that the springs are known, the difficulties of the journey will be considerably diminished.

"At Tadmor the party found the governor very obsequious until he succeeded, by many importunities, in getting from them a bottle of brandy. He then became rather disagreeable. He invited the tourists to dig for the antiquities, but when they were about to begin, he told them they could not commence unless they paid him £T.4.; he subsequently lowered his terms to £T.3. A body of the Amour Arabs under Kafley and Adab swept up towards the travellers in the ruins. They came on in fine style shaking their spears and shouting, but by an injudicious show of force on the part of the travellers, the Arabs were scared away at long range. They then wheeled round and made for the temple in which all the inhabitants of Palmyra now dwell. The people rushed to the gate with their matchlocks, and kept the Arabs out. The latter then called a halt in the triumphal arch, and the governor paid them a friendly visit. He and they are on very good terms, and lately they presented him with two of their best horses."

THERE is so much attention given to Icelandic matters this year, that Dr. Carter Blake's little pamphlet, *Sulphur in Iceland* (E. & F. N. Spon) comes at a most appropriate moment. It appears that the lakes in the north-east corner of that island, a district rarely visited by travellers, are surrounded by primrose-coloured mountains of pure sulphur; the large body of water called Myvatn is the centre of this district, and the hills on its eastern border are brilliantly yellow with the masses of sulphur with which their sides are thickly studded. In no part of the world is this substance found in such abundance, and Dr. Blake states that a given area in Iceland will produce ten times as much sulphur as the same area in that part of Italy from which at present the world is supplied. A British subject, Mr. Lock, has bought a concession of six square miles of the very heart of this district, the whole a mass of live sulphur; and if it be found possible to bring it down to the port of Husavik—a much-abused harbour, which Dr. Blake defends—there seems every reason to believe that it will richly repay any outlay of capital. The Icelandic Althing, with the "Home Rule" sentiments that distinguish that body, were anxious to wrap their treasure up in a napkin, and refused the concession; but the Danish Government overruled their decision, and Mr. Lock has come into possession of his solfataras, or sulphur springs. Dr.

Blake's pamphlet is very clear and concise, and illustrated with good maps.

M. DE LESSEPS, calling the attention of the French Academy to the project of Captain Roudaire for improving the climate of Algeria by inundating a dry basin (*bassin du Chott*) and creating an artificial sea, invited M. Leverrier to contradict various absurd rumours of the mischief that would ensue from carrying out the design; one alarmist predicting that it would abolish the hot wind that melts the ice of the Swiss mountains, and cause that country to go back to the Glacial epoch! M. Leverrier replied that from the beneficial action of the little thread of water in the Suez Canal upon the adjacent district, where rain had fallen, it might be expected that the evaporation from a water-surface 300 kilometres long and 50 wide would provide an abundant rainfall for a district which the ancients had called the "granary of Italy." It was said that in the coming war budget, a credit of 25,000 francs would be demanded for levelling the ground between Riskara and the Gulf of Gabès.

ALL the newspapers in the east, north, and west of France unite in pronouncing this year's harvest a very prosperous one, and now the *Journal de Marseille* says the same of the south. A few hail-storms have done slight damage to the wheat and to the fruit-trees, but on the whole the abundant rain has proved beneficial. The wheat promises exceedingly well, the ear having formed under the most favourable conditions; the same may be also said of all the cereals. Hay and lucerne are of good quality, but there is not much of them; some trefoil has been cut and gives satisfaction, but the greater part which has been left has been spoilt by the rain. Potatoes are everywhere in capital condition.

FROM Shanghai we hear that two large works have been published by order of the Inspector-General of Chinese Maritime Customs to illustrate the international exchange of products in connexion with the part taken by China in the Austro-Hungarian Universal Exhibition of 1873. One, a volume of over 500 pages quarto, gives the port catalogues of the Chinese Customs collection; the other, somewhat smaller, is devoted to the trade statistics of the same places. The catalogues give, in a succinct and clear form, the names in English and Chinese—and German also in the majority of cases—of the exhibits, remarks on their origin or method of preparation, the places of production and consumption, uses and value, and quantity imported or exported in 1871—thus forming a minute and comprehensive commercial dictionary of Chinese products.

It is reported that the Japanese expedition to Formosa is accompanied by a special correspondent of the *New York Tribune*.

MR. B. S. LYMAN, who has been making geological surveys for the Japanese Government, has sent home a preliminary report. Native surveyors were employed in the work, with only a single exception.

THE *Times* states that Henry Grinnell died at New York, on June 30, aged seventy-five years. He was the first President of the American Geographical Society, and originator of the first expedition in search of Franklin. One of Mr. Grinnell's whalers saved the famous ship *Resolute*, for which Congress, in 1855, voted an appropriation of \$40,000 to the salvors, and then returned the ship to Great Britain. The ship had been adrift for three or four years in the Arctic seas, and was received by Queen Victoria herself on its arrival in England. Mr. Grinnell absolutely refused to accept his lawful share of the salvage. Another of Mr. Grinnell's memorable shipping adventures was that of the *Euphrates*. The *Euphrates* was built before the war of 1812, and was run up the river at New Bedford for the purpose of being scuttled, an English vessel being in pursuit. The *Euphrates*

however, lived to be burnt by the *Shenandoah* in the great war of the rebellion. Again, in 1844, Mr. Grinnell built the *Henry Clay*, which was named after his great friend and leader. The *Henry Clay* was burnt at her dock in New York a few years later. Mr. Grinnell took Henry Clay down to view the charred timbers, the figure-head, strange to say, being the only part of the vessel which the fire had not touched. "That is the best likeness of an ugly man I ever saw," was the only comment of the great Whig statesman. Mr. Grinnell was not only an intimate friend of Henry Clay, but also of Daniel Webster. These two great personal friends accompanied him on a visit to Hell Gate, when, in 1846, he was, at his own expense, blasting the famous Pot Rock. He reduced the surface of the rock from 4 ft. to 10 ft. below low-water mark, spending a small fortune in the operation. Clay and Webster were both loud in their approbation, and told Mr. Grinnell that he was manufacturing the future water-ways of New York City. Mr. Grinnell was for thirty years a member of the great whale-ship firm now known as Grinnell, Minturn & Co.

M. FERDINAND DE LESSEPS, at a recent meeting of the Geographical Society of Paris, gave some information with regard to the projected Central Asiatic railway, and the encouragement which he has received from the Czar and his ministers, and from influential persons in this country. M. Charles de Lesseps, after meeting with a favourable reception from the authorities in India, has visited Cashmere, and has proved the impracticability of the route originally proposed from Orenburg through Samarcand, the Hindoo Koosh, and the Cabool valley to Peshawur, chiefly due to the barbarous condition of the population of Afghanistan. M. Charles de Lesseps proposes therefore to adopt an easterly route, in connexion with the line in course of construction between Moscow and Siberia, through the Sir-Daria valley to Tashkend (which has flourished under the Russian régime, and now has a population of 200,000), skirting the lofty table-lands of Pamir, and passing thence to Kashgar, Yarkand, and Cashmere. The engineers considered this the safest route, especially as the new government at Cashmere seems determined to tread in the paths of civilization, and has given great facilities for trade, of which the English in India have not been slow to avail themselves. The route now proposed seems to lose in topographical advantages what it gains in safety of communication. It has to cross several lofty mountain-chains—the Monz-Dagh, the western spurs of the Kuen-Lun and Karakorum ranges, and the Himalayas. But the difficulties do not seem insuperable; and, if successful, this line will give fresh life to once powerful countries, and possibly change the face of the world.

#### JAMES THE SECOND AND MAGDALEN COLLEGE.

THE following letters, giving a contemporary account of the expulsion and subsequent restoration of the Fellows of Magdalen College, Oxford, will not be read without interest. The forced intrusion of Parker, Bishop of Oxford, into the Presidency, and the spirited conduct of Dr. Hough, the President, and of the Fellows, are known to everyone through the pages of Macaulay; James's tyrannical bearing in this instance doing "more than even the prosecution of the Bishops to alienate the Church of England from the throne." The writer was one Thomas Tramallier, of Jesus College, and the letters are addressed to, or written for the information of, Viscount Hatton.

E. MAUNDE THOMPSON.

I.

"Jesus College: October 27th, 1687.

"On Thursday last in the afternoon came hither the Ecclesiastical Commissioners, viz., the Bishop of Chester, the Lord Chief Justice Wright, and Baron Jenner; and the next day in the morning they went to Magdalen College Chapel; but that place not



pleasing them, they remov'd to the College Hall, where, according to a citation putt up on the College gate two days before, appear'd before them the President Dr Hough, the Fellows, with the rest of the Society. Their Commission was first read, empowering them to visit the University, particularly Magdalen College, the same in effect, mutatis mutandis, with the general Commission of that Court; and then the Bishop of Chester made a Speech, or a Charge, consisting for the most part of upbraiding Reflexions upon the Loyalty and behaviour of the College towards his Ma<sup>y</sup>, with some exhortations to submit to the King's Mandate. In the afternoon they mett again; when Dr Hough declar'd to them in his name, and the name of the Society, That he own'd their Authority so far as it agreed with the Laws of the Land, and y<sup>e</sup> Statutes of the College, and no further: telling them withall, That it was a hard thing they should undergoe a Visitation, at so short a warning. This Declaration of submitting no otherwise to their Visitation, as also of the hard measure he had, he afterwards confirm'd, among other arguments, by the Oath he had taken as President, which is indeed very solemn and express; and other Statutes of the College, which they are all sworn to observe; giving them an account of the whole Transaction; but particularly of the methods they had us'd to avoid their falling under the King's displeasure. In the mean while the Commission order'd several Papers to be read, concerning that affair, both from the Ecclesiastical Courts, and the College; askt questions to and fro, especially about the coming in of some of their Presidents by Mandates: to which suitable answers were return'd, and call'd for y<sup>e</sup> Books and Registers, with other Instruments relating to the Estate of the College. One thing I must not omit, because indeed it was very singular: when Dr Hough insisted upon their obligation to observe the Statutes of y<sup>e</sup> Coll: and told them it was his Resolution, by God's help, to doe it; the Bp. askt him, why then they did not read Mass, according to the Statutes of the College? to which the Dr answering, That besides that Mass contain'd several impietys, it was contrary to the Laws of the Land; the Commissioners desir'd him to shew them to what Law; and the Acts of Uniformity being instant in, they all profess't, they could see no such thing in them; but all this was but skirmishing in respect of what was done on Saturday. That morning then the Commissioners, according to their adjournment, sate in the College Common room, whence all People were turn'd out; but being lett in again, after they had closeted the Dr for about an hour, the sentence of the Ecclesiastical Court was read thrice by the Bishop; which was to this effect, That he was declar'd no President, and was forthwith to deliver up the Keys. To this he answer'd, That he was perhaps the only instance in England since the Restauration, that was turn'd out of his property, without a legal Tryal, or so much as a Citation; and that he could not, nor would not part with his Right. In the afternoon the Fellows were call'd in, and being ask't one by one, whether they would comply with the king's Mandate for the Bp. of Oxon? that being read to them; they all unanimously refus'd it, but two, Dr Tho. Smith, and Charnock. It happen'd a little before, as Dr Hough was Protesting against the Proceedings of the Commissioners, and appeal'd to the king and his Courts of Justice, that the People gave a Hem; for which they thought fitt to bind him over to Westminster in 2000 *li* bail. They talk't once of Committing him; though he told them, That by depriving him they had discharg'd him from looking after the College; and with [that] all the Fellows offer'd to take their oaths, that they were no way concern'd in it. My L<sup>d</sup> Chief Justice was pleas'd to say, That if the Civil power could not keep us Civil, the Military should. It was a rude thing, without doubt; and therefore it was since condemn'd by a Progamma from the Vice Chancellour. On Tuesday morning they sate again; but it was in order to admitt the Bishop of Oxford; which being not to be done by the Fellows, they did it in the person of his Chaplain; who, as his Proxy, took the Oaths, and was afterwards putt in possession of the President's Lodgings; but not without breaking open the doors, Dr Hough retaining still the keys. It was expected the Sheriff of the County would have bin concern'd in it, with the Posse Comitatus; or that y<sup>e</sup> three Troopes of Horse which have been quarter'd here ever since the rising of the Army should have bin employ'd in that execution; but it was done in y<sup>e</sup> manner that I relate,

whatever private Instructions they might have. In the Afternoon the [course] was chang'd; and the Bp. of Oxon being consider'd as possess't of the Presidency, a new Question was putt to them, viz. Whether they would obey him now he was in by the King's Authority? To this the Fellows, Demyes, Chaplains, and others of the Foundation, answer'd, They would submit to him, as far as was consistent with the Statutes of the College; only two refus'd it absolutely, the Famous Dr Fairfax, and the Under Porter. The Dr. moreover entering his Protestation in due forme of Law, was depriv'd instantly of his Fellowship, and commanded to depart the College within a fortnight; as the Under Porter was within three days. In the morning there was putt into the Court an answer to that doughty argument That the King's Mandate is an Inhibition; but they were wheedled off of it by some few sugar words, they then beginning to flinch. I was surpris'd, I must confess, to see it come to this; but I dare not judge them. This is plain, I think, That they have thereby shew'd the king a way to putt into every place; not to say, That in it's consequence it affects every man's Property in England. They pretend that they have herein follow'd the advice of their most judicious Friends; and that there was positive Order sent to turn out every man of them, that would not submit.

## II.

"Jesus College: Nov. 17, 87.

"I presum'd about three weeks agoe to trouble your Lordship with a long tedious account of the Proceedings of the Ecclesiastical Commissioners at Magdalen College; and because they are return'd here again, I shall beg leave to continue my relation, of what has happen'd since. I inform'd your Lordship then, as I apprehended it, and as I think, most people did that heard them, that the Fellows had submitted to the Bishop of Oxford, and that they would obey him as their President; but it seems we were mistaken; for on the Thursday following, when the Commissioners would have had then to subscribe a kind of Address of Submission, to be presented to his Ma<sup>y</sup>, they putt in this final answer. May it please your L<sup>ships</sup>, We have endeavour'd in all our actions to express our duty with all humility to his Ma<sup>y</sup>; and being conscious to ourselves, that in the whole conduct of this business before your L<sup>ships</sup> we have done nothing, but what our Oaths and Statutes indispensably oblige us to; we cannot make any Declaration, whereby to acknowledge that we have done amiss, as having acted according to the principles of Loyalty and obedience to his sacred Ma<sup>y</sup>, as far as we could without doing violence to our consciences, and prejudice to our Rights (of which we humbly conceive this of electing our President to be one), from which we are sworn on noe account whatever to depart. We therefore humbly beg your L<sup>ships</sup> to represent &c. Subscribed by all, but Dr. Thomas Smith and Charnock. Mr. Fulham, one of the Fellows, had the misfortune then to be suspended from his Fellowship by the Commissioners during the King's pleasure, for telling them that they had violently enter'd the President's Lodgings, without the legal way by the Sheriff, and the Posse Comitatus. But on Tuesday they came hither again in the afternoon, and lodg'd that night at the Bp. of Oxon in Magdalen College; where yesterday morning they sate in the college Common Room, and the Fellows appear'd before them. The first thing that was done was, the reading of a couple of Mandates from the King, out of a bundle the Bp. of Chester held in hands, in favour of one Joyner, who was a Demye there above forty years agoe, and sold his place before the Troubles broke out; and one Alibone, a Student of St. Omers; but both Papists; and the admitting of them Fellows thereupon by the Commissioners, without taking any other Oath, but that of Fellow; the rest being dispens'd with by the Mandate. Then Chester, being the mouth of the Commissioners, made his Speech; where after a recapitulation of his former Charge and their Proceedings, he fell a railing most violently against the Fellows, calling them popular, petulant, obstinate, perverse, seditious, rebellious, forgetting all this while that he stands register'd at Queen's College, for having born arms against the King at Worcester. But amongst other his strange Doctrines I must not pass by one; for it is a piece of new Divinity, worthy the ambition of the Candidate of the Arch-Bishoprick of York; and it is this; he told the Fellows in the exhortative part of his Speech, That they must sacrifice

their Consciencies, as a Peace-offering to the Father of their Country. After this there was an instrument produc't, containing the forme of a Submission, to which they were all requir'd to subscribe, except Dr Tho. Smith, of whom the Bp. was pleas'd to say, That his Ma<sup>y</sup>, in consideration of his carriage in that whole affair, did graciously condescend, that it should not be putt to him; and Charnock; but they all refus'd it; for which they were presently after sentenc'd by the Court, five and twenty in number, to be depriv'd their Fellowships, and banisht the College. They were deny'd a Copy of the Instrument; but it was to this effect, that they should acknowledge themselves to have acted all along disloyally and disobediently, and beg the King's Pardon; and that they own'd the Bp. of Oxon as their lawful President, and would obey him accordingly. There were afterwards three new Fellows putt in by Mandates; and two Mandates more were offer'd, but not accepted of by the persons for whom they were design'd. The Fellows putt in their several Protestations; and the Commissioners went away in the Afternoon; but God only knows where that furious zeal will terminate."

## III.

"Jesus College: Nov<sup>r</sup> 1<sup>st</sup>, 1688.

"It is now about a twelve-month, that I writ to My Lord an account of the Visitation at Magdalen College, and the Ejection of that Society; I suppose his Lordship will not be displeased to hear of their Restauration, and therefore if you think it fitt, I shall desire you to read this to him. On Saturday last was sennight the Bishop of Winchester, as being Visitor of the College, in pursuance of an Order from the King forthwith to resettle the Society of Magdalen College, came hither; he was attended into the Town by above three hundred persons on horseback, most of them Scholars, and six or seven coaches, full of Noblemen and Doctors. The Solemnity was to be performed [the day] following; but to our great amazement his Lop. was gone on Sunday morning; it seems there came a Messenger from Court to summon him to the Council, to be present at the business of the Prince of Wales, as it appeared afterwards. But on the Wednesday in that week he came again; and the day following after Morning-Prayer in the Chapel, and a speech made to him by one of the Doctors of the House, producing the King's letter he compleated the Resettlement. Things were putt in Statu quo; only Mr. Charnock was left out. And thus by the Providence of God, and upon a revolution of affairs, that honest and stout Society, which was designed to be the prelude of further attempts, was restaur'd within the compass of about a year to it's full Rights and propriety; having first seen that illegal anti-Church of England Court, by which they had suffer'd, fully dissolv'd. The Bishop went for London, being to attend his Majesty to the Field. Mr. Walker, it is sayd, is going to resigne up his Headship of University; his Disciple, we hope, will follow his steps herein likewise at Christ Church."

## SELECTED BOOKS.

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KERVILER, R. Le Chancelier Pierre Séguier, second protecteur de l'Académie française. Paris: Didier. 7 fr. 50 c.  
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MISSION de Phénicie, dirigée par M. Ernest Renan, Membre de l'Institut. Paris: Lévy. 165 fr.  
MOLÈNES, E. de. Desclée: biographie et souvenirs. Paris: Tresse. 3 fr. 50 c.  
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## History.

- SIMON, Jules. Souvenirs du 4 Septembre. Origine et chute du Second Empire. Paris: Lévy. 6 fr.

## Physical Science.

- ARNOLD, J. Beiträge zur Entwicklungsgeschichte d. Auges. Heidelberg: Bussmann. 1½ Thl.  
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## Philology.

- JACOB BEN CHABIB, en Jacob [Oculus Jacobi]. Vol. I.-III. Berlin: Adolph Cohn. 6 Thl.  
KANTRECK, A. E. De Aureli Prudenti Clementis genere dicendi questiones. Münster: Theisinger. ¼ Thl.

## Theology.

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 TYLER, T. *Ecclesiastes; a Contribution to its Interpretation.* Williams & Norgate. 7s. 6d.

## CORRESPONDENCE.

## ENGLISH SURNAMES.

Peckham: July 9, 1874.

If Mr. C. J. Robinson had investigated the subject of his communication more fully, he would not have appeared in the ACADEMY of the 27th ult. He seems little aware of what has been done in our onomatology within the past generation. I take to myself the credit of being the first person who ever wrote a separate treatise on our family nomenclature. Camden has a learned chapter on the subject in his *Remains*, and Verstegan, in his *Restitution*, has a distinct essay of comparatively little value. Subsequently a few cursory articles appeared in various periodicals and other works. About forty years ago, when a mere youth, I devoted much time to the study, and read all that was known to exist upon the matter in the English language, and subsequently consulted some French essays which had a bearing on our family names. In 1842 appeared my *English Surnames, Essays on Family Nomenclature*, of which a fourth edition, two volumes 8vo, is now in the press. This work has been succeeded by two distinct volumes from other pens, but bearing the same title—1. *English Surnames, and their Place in the Teutonic Family*, by Robert Ferguson, 1858; and 2. *Our English Surnames, their Sources and Significations*, by C. W. Bardsley, M.A., 1873. During the present year has appeared an anonymous volume called *The Norman People*, which, though erroneous on some points—as all books of this nature must necessarily be—throws a great amount of light on the origin of the Norman names which exist so numerously in our midst. But the principal work as to bulk is my well-known *Patronymica Britannica: a Dictionary of the Family Names of the United Kingdom* (1860, royal 8vo, double columns, pp. 492), which contains many thousands of names, their origin and history. It had a large sale, and I am now preparing a greatly enlarged edition.

After these statements I hope Mr. Robinson will modify his notion, and see that English surnames have received not merely a moderate but a very large amount of attention at the hands of recent and still living writers. Let me assure Mr. Robinson that we shall never see a complete treatise on the subject, for, as Camden well observes, "To reduce Surnames to a method is matter for a Ramist, who should haply find it to be a Typocosmy."

MARK ANTONY LOWER, M.A., F.S.A.

[Mr. Lower has done much, but confesses that he has not exhausted the subject. It is almost too much for any one man, and Mr. Robinson's suggestion is still to the purpose, that contributions from all parts of England, if sent to one receiving centre, may at last result in the disclosure of some new materials.—EDITOR.]

## THE CAMBRIDGE MANUSCRIPT OF THE SAMARITAN TARGUM.

Trinity College, Cambridge: July 14, 1874.

A sentence occurs in Mr. Cheyne's article on Mr. Nutt's edition of the fragment of the Samaritan Targum in the Bodleian Library which is calculated to lead to a misapprehension unless explained. It is as follows: "He [Mr. Nutt] hoped to have added another fragment from a MS. belonging to Trinity College, Cambridge; but, as is still too often the case in England, was unable to obtain the loan of the MS." The natural inference from this would be that the College had ungraciously refused to allow Mr. Nutt the use of the MS. As such an inference would do the College a great injustice, and as the whole blame, whatever there may be, rests with myself, I will explain what really has happened.

Some few years since Professor Lightfoot presented to the College Library a MS. of the Samaritan Pentateuch which he had procured from Nablus. With this was thrown in as a make-weight to the bargain a fragment of thirty leaves in small quarto, which was probably supposed by the vendor, Jacobus-Shellaby, to belong to another MS. of the text of the Pentateuch. Upon examining it, however, I discovered that it contained the Samaritan Targum of Leviticus complete, with the end of Exodus and the beginning of Numbers. This fact, together with some specimens of the glosses which occur in the MS., I communicated to M. Neubauer, who embodied it in an article he wrote for the *Journal Asiatique* in 1870. The MS. was in a very dilapidated condition, the edges being broken and injured by damp. When Mr. Nutt applied for the loan of it, the Master and Seniors decided that it must first be bound; and as in the process of binding it was possible that some parts might be rendered less legible, I was requested to copy it before placing it in the binder's hands. This I undertook to do, and have done. My first intention was to hand over my work, when completed, to Mr. Nutt; and with this view, in describing the MS. in the "Catalogue of Arabic, &c., Hebrew and Samaritan MSS. in the Library of Trinity College, Cambridge," published in 1870, I did not give a detailed account of it, on the ground that it would be edited by Mr. Nutt, stating this as the reason. But as the work went on, I found the labour of making out the faded letters, and of deciphering the glosses with which the MS. abounds, so considerable, that I was not disposed to give up the results, even to a friend, and preferred to edit the MS. myself. That it has not been published long since is due to the fact that my leisure for such studies is but scant, and grows scantier year by year. When it appears, I trust that it may be worthy of being a companion to Mr. Nutt's volume.

This explanation is of necessity rather long, but it will have served its end if it shall show that, whatever may be "still too often the case in England," such churlishness in refusing scholars access to its literary treasures is not characteristic of Trinity College, Cambridge. I know that, on the contrary, its liberality in this respect has been abused, that MSS. which were once in the College Library are now in the British Museum, and that others have disappeared entirely. I would add, moreover, that if the clause which I have quoted from Mr. Cheyne's article was suggested by his own experience, he must have been singularly unfortunate; and all that I have known of libraries and private owners of MSS. would lead me to the opposite conclusion.

WILLIAM ALDIS WRIGHT.

## PROCTOR'S "UNIVERSE AND COMING TRANSITS."

12, Royal Parade, Blackheath:  
 July 20, 1874.

Mr. Proctor's views, as explained in his last letter, agree so closely with my own, that I can only express my regret at having misunderstood him when, like many others, I inferred from former statements of his that he wished stations to be chosen for Halley's method instead of those selected by Sir G. Airy. At the same time it strikes me that with regard to the two methods Mr. Proctor is somewhat in the position of those who try to make the best of both worlds if they can. All ambiguity would perhaps have been removed if Mr. Proctor had originally defined the term Halleyan station as that at which both "ingress and egress will be worked up by Delisle's method," which is, as I gather from his two letters, the sense in which he uses the words.

Although Mr. Proctor has "had no difficulty in obtaining information as to foreign arrangements," he tacitly accepts my corrections with the single exception of the statement about Crozet Island. It is rather strange that such an ex-

cellent map-maker should have overlooked the fact that others may make use of a map to settle practical points which can hardly be reduced to figures. A glance at a map will show that the Americans can visit Crozet Island, without the least trouble, on their way to Kerguelen Island, the prior claim of the English to the latter station having been acknowledged by both Germans and Americans, in the event of their succeeding in finding other suitable stations.

The insinuations against the Astronomer Royal require no notice. But perhaps these are some of the recondite jests for which Mr. Proctor is by this time so famous. W. H. M. CHRISTIE.

[We can insert no further correspondence on this subject.—EDITOR.]

## THE EARLIEST KNOWN SPECIMEN OF THE GIPSY LANGUAGE.

8 St. George's Square, N.W.: July 21, 1874.

Mr. E. A. Freeman has so often reproved me in print for the shockingness of my conduct in waltzing with fair-haired young ladies during holidays in the country, while I was editing *Andrew Boorde* (1870), that I desire to mention a most lamentable result of the practice which has just come to my knowledge, as well for the justification of my censor, as for a warning to all other editors.

Dr. Zupitza, of Vienna, has lately pointed out the sad fact that I mist seeing in Andrew Boorde's specimens of the Egyptian language in 1542, the earliest known specimen of the Gipsy. Dr. Zupitza told this to his friend, Professor Franz Miklosich, who was about to lecture on the subject in the philosophico-historical classes at the "Kaiserliche Akademie der Wissenschaften" in Vienna; and, in the printed prospectus of his lectures, the Professor has referred to Boorde's book as the really oldest of the hitherto known specimens of the Gipsy language.

Boorde's specimen and account of the people are so short, that perhaps you will print both, though I rely on the honour of every Gipsy-loving man who reads them to buy the book at Trübner's, (it is really the most quaint and interesting book on Europe and England written in Henry VIII.'s reign) and thus help our Early English Text Society, to which everybody ought to subscribe, and only five hundred bodies do:—

"The people of the country be swarte, and doth go disgyrd in theyr apparel, contrary to other nacyns; they be lyght fyngerd, and vse pyking;\* they haue litle maner, and euyl loggyng, & yet they be pleas(a)unt dauners. Ther be few or none of the Egiptians that doth dwell in Egipt, for Egipt is repletd now with infydele alyons. There mony is brasse and golde. Yf there be any man that wyl learne parte of theyr speche, Englyshe and Egipt speche foloweth.

Good morow! *Lach ittur ydyues!*  
 How farre is it to the next towne? *Cater myla barforas?*  
 You be welcome to the towne. *Maysta ves barforas.*  
 Wyl you drynke some wine? *Mole pis lauena?*  
 I wyl go wyth you. *A uauatosa.*  
 Sit you downe, and drynke. *Hyste len pee.*  
 Drynke, drynke, for God sake! *pe, pe, deue lasse!*  
 Mayde, geue me bread and wyne! *Achae, da mai manor la veue!*  
 Geue me fleshe! *Da mai masse!*  
 Mayde, come hyther! harken a worde! *Achae, a wordy susse!*  
 Geue me aples and peeres! *Da mai paba la ambrell!*  
 Much good do it you! *Iche misto!*  
 Good nyght! *Lachira tut!*" (pp. 217-18.)

I fear that "Andrew Boorde, of Physycke, Doctour," had not visited Egypt. But on a somewhat like question to that between Mr. Freeman and me, the Doctor utters an opinion that I quote with entire sympathy:—

\* Cf. "picking and stealing."



"I have gone rownde aboute Crystendome, and fourthwarte Crystendom, & a thousande or two and more myles out of Crystendom, yet there is not so moche pleasure for harte & hynde, bucke and doo, and for roo bucke and doo, as is in Englande; & although the fleshe be dysprayed in physycke, I pray God to sende me parte of the fleshe to eate, physycke notwithstanding. . . . all Physycons sayth that venyson . . . doth ingender coloryke humours; & of trueth it doth so: wherfore let them take the skyn, and let me have the fleshe" (pp. 274-5).

Let Mr. Freeman take the work in the country, and let me have the fair-haired friends, the walks, the pulls, and the waltzes (p. 110). Broiling here, I long for them now. F. J. FURNIVALL.

#### THE AUXILIARY "DO."

1 Oppidans Road, Primrose Hill, N.W.: July, 15, 1874.

It may perhaps help to show how quite distinct the auxiliary use of *do* is from the *proverbal*, if we notice that in Latin *facio* may be found used *proverbally* but not as an auxiliary. Thus, Virg. *Ecl.* ii. 43-44:—

"Jam pridem a me illos abducere Thestylis orat;  
Et faciet, quoniam sordent tibi munera nostra."

Here *faciet* is exactly "he shall do so;" it is equivalent to "abduct," as Forbiger notes. The only instance I see in Faccioliati—but I am much mistaken if others besides that just quoted do not exist—is from Tac. *Dial.* 19: "Nam quatenus antiquorum admiratores hunc velut terminum antiquitatis constituere solent, quem usque ad Cassium Severum faciunt quem primum affirmant flexisse ab illa vetere atque dicendi recta via." &c.; but it is just possible *faciunt* may have its full meaning here, and not merely stand for "constituunt."

J. W. HALES.

#### SCIENCE.

*Der Paulinismus. Ein Beitrag zur Geschichte der urchristlichen Theologie.* Von Otto Pfeleiderer. (Leipzig, 1873.)

THE great difficulty in the way of understanding St. Paul is, for the ordinary reader, the tendency to import into his writings our own ideas, and, in short, to find only what we bring; for the critic, the temptation to exact from him a greater logical consistency and a more coherent scheme of thought than, in writings produced under the influence of strong feeling, and adapted to special occasions, it is natural to expect, or than can actually be found. Paul was the native of a city famous in the ancient world as a seat of learning, and second only to Athens itself; and to whatever extent he may have enjoyed the advantage of the Greek culture available to him there, it can scarcely be that the intellectual atmosphere which he breathed as a boy should not have exercised some influence on his subsequent development. But he was a Jew—a Hebrew of the Hebrews—and profited in the Jews' religion above his equals, being more exceedingly zealous of the traditions of his fathers. He was a man, it is plain from his writings, of great intensity of thought, of vivid imagination and great fervency of feeling, for whom, accordingly, the subjective ever tended to become the objective, the abstract to pass into the concrete, and words to take the place of things, and who was so far under the dominion of words as to be sometimes in danger of being carried away by them. There is no doubt, however, that Paul had a system, though it may not have been a perfectly consistent one, if indeed any system ever was. There is a certain range of thought,

embracing the whole universe in its relations to God, through which he moves. There are certain dominant terms, constantly recurring, round which his mind revolves. To fix the value of these terms, and determine the mutual relations of the ideas they represent is the business of exegetical criticism. Professor Pfeleiderer, in the admirable work before me, seems to me to err in too entirely disowning the influence of Greek thought, and especially of the Jewish-Alexandrine speculation, on the mind of Paul. That, however, is a matter of detail. Generally speaking, his work is an exposition of the Pauline theology in its original form and subsequent development down to the reconciliation of the two opposing tendencies—Pauline and Jewish Christianity—in Catholicism, which, for clearness of form, insight, and competent learning, leaves little or nothing to be desired.

What was the *genesis* of the Pauline system? Paul's gospel, in its decided rejection of the Jewish law, was broadly distinguished from that of the Twelve. That it came to him by revelation is his own statement, and that it was not derived from the elder apostles its independence of them is a guarantee. What, however, were the logical and psychological conditions which prepared the way for his conversion? Pfeleiderer, in his introduction, expresses his dissatisfaction with the now favourite theory that Paul's doctrine of the inefficacy of the law originated in the consciousness of his own inability to fulfil its demands, and asks us to consider what a difference there is between the subjective feeling of one's own defective righteousness, and the objective persuasion that righteousness generally is impossible. A Jew, he argues, however much he might be convinced of his personal failure to fulfil the law, would never conclude thence that the law—the divinity of which he never questioned—was given with any other view than that it might be fulfilled, and man by its means be brought into a state of righteousness before God. Even if he felt that man could never fulfil the law so perfectly as to need no atonement, this persuasion would lead him to see in the death of Christ an addition to the law only, but by no means an abrogation of it. And, in fact, this was precisely the conclusion of the Jewish Christians, who also believed in the atoning death of Christ, but far from regarding it as involving the abolition of the law, treated the inference of Paul as an error by which Christ was made the minister of sin. With the Jewish Christians, then, Christ's death was a subordinate point. A crucified Messiah, that stumbling-block to the Jews, was a paradox which they endeavoured to smooth over as best they might. With Paul, on the contrary, this was the fundamental idea of his whole conception of the gospel. The death of the Messiah, if it was to have its full effect as an atoning sacrifice, would logically involve the abolition of the law, and the fact and its consequences were both given to Paul in the same supreme moment, at his conversion, as he himself says (Gal. ii. 21), "If righteousness come by the law, then Christ is dead in vain." That the Messiah should die *in vain* was a thought not for a moment to be entertained, and

therefore no alternative was left but either to reject Jesus and persecute his followers, or admit the reality of the sacrifice with its utmost consequences. Paul, according to Pfeleiderer, must have been long familiar with the arguments of the Christians. He could neither deny the force of those arguments, so far as they were founded on Scripture, nor doubt the possibility at least of the alleged appearances of the risen Jesus. For the psychology of that day there was no middle course between accepting the facts, and regarding those who affirmed them as intentional liars. But there was nothing in the conduct of the Christians to suggest imposture, and to their strong convictions, for which moreover they were ready to die, Paul had nothing to oppose but his own subjective feeling, his instinctive horror of a crucified Messiah. In this way, however, and the more unable he found himself to answer the arguments of the Christians, the sharper appeared the contradiction between a crucified Messiah and Judaism. It was the *interest* of Paul to think out this contradiction to its extreme results, because the greater it was, the more was he justified in his persecution of the disciples.

"Thus it becomes quite naturally intelligible that Paul, previous to his conversion, felt the fundamental irreconcilableness of faith in the crucified and of the old legal religion far more sharply and clearly than any one of the older disciples before him; it was precisely the old hatred of the Pharisee for the suffering Messiah which enabled him to see so clearly the full consequences of the new faith in the crucified."

This line of remark suggests the following considerations:—Pfeleiderer seems to regard Paul's doctrine of the abolition of the law through Christ as an *inference* from which there was no escape when once he had admitted the crucified Jesus to be the Messiah. The crucified was, *ipso facto*, under the curse of the law ("for it is written, Cursed is everyone that hangeth on a tree," Gal. iii. 13, comp. Deut. xxi. 23); how then could he be a sacrifice according to the law and supplementary to it? If a sacrifice at all, then as one so completely contrary to the law it must be also as one in which the law was forever abolished. Admitting the legitimacy of the argument, it may still be asked, Is it so obvious that it must have pressed itself irresistibly on the mind of Paul, especially when we consider that its force was not felt by the elder apostles, and if they ever heard of it, it failed to convince them. True, Pfeleiderer lays great and just stress on Paul's Pharisaism; but was Paul the only Pharisee who became a Christian, and if so, what becomes of the Pharisees mentioned in Acts xv. as urging, in the Jerusalem Church, that it was needful to circumcise the Gentiles, and to command them to keep the law of Moses? Had *they* not read "Cursed is everyone that hangeth on a tree"; and, in fact, is not Paul's reference to that text a good deal in his usual style of quoting Scripture to support a foregone conclusion? Pfeleiderer's position, I may remark, would be much more consistent if he did not maintain that the Jewish Christians regarded Christ's death as a sacrifice. That they did so before the appearance of Paul there is no proof, unless, indeed, we suppose that the

doctrine was taught by Jesus himself. But what certainty is there that he ever used the words ascribed to him in Matthew xxvi. 28, if indeed these words must be understood in a sacrificial sense? Again, admitting to the fullest extent the correctness of Pfleiderer's remarks—and I am far from denying their value—there is nothing in this view inconsistent with the idea that Paul's profound sense of the inadequacy of the law in his own case had much influence in the way of preparing his mind for its ultimate rejection. He had read in his Bible the terrible sentence, which we may well suppose preyed upon his mind, "Cursed is everyone that continueth not in all things that are written in the book of the law to do them," and after all it was no such rash inference to conclude that righteousness was impossible for man. *He* had done his best. He had had every advantage, and yet he was deeply conscious that he had failed. It might have been unnatural, or rather it would have been impossible, for him to conclude at once that therefore the law was never designed for justification; but when a remedy against its curse was freely offered, how natural to accept it as a full and complete one! Once more, I venture to doubt whether either of these views is adequate, or both in combination, to account for St. Paul's conversion, without reference to those Hellenic surroundings, the influence of which his master Gamaliel acknowledged. The conversion of Paul cannot be explained psychologically on the ground of Pharisaism alone. It was the rebound of a nature originally broad, sympathetic and human, from the narrow legalism by whose forms it had for a time, from purely conscientious motives, consented to be bound. It was the self-assertion, in the person of Paul, the Hellenic Jew, of the new universalism which was then abroad in the world, against the old Hebrew particularism. Undoubtedly, there were many subtle links, far more than it is possible to trace, between Paul's Christian teaching and his previous life, and we may be thankful for every new light thrown upon any of them; but unless there had been a certain element of heathenism mixed with his Jewish blood, or, at any rate, affecting his intellectual character, would he ever have been precisely what he was?

Meantime, we have not got beyond the Introduction; but to follow our author minutely through his very elaborate and admirable exposition of the Pauline theology or even to give a satisfactory summary of it, in the space here available, would be obviously impossible. The first chapter on Sin and the Law furnishes a good illustration of Paul's method of handling abstract ideas, as well as of his occasional logical incoherence. In Rom. vii. sin is represented as an active principle rooted in man's flesh, and belonging to its nature; while in Rom. iv., on the contrary, it appears as the consequence of a particular transgression—the disobedience of Adam, who, on the other view, would have been condemned previous to any actual sin. The attempt, indeed, has been made to reconcile these opposite theories by assuming that by the fall man's nature was changed; but of this, argues Pfleiderer, there is no trace. The truth is, that in one passage

Paul writes as a Platonist, in the other as a Jew. Pfleiderer will not allow that Paul teaches the doctrine of inherited corruption. But neither, of course, does he ascribe to him the rationalistic theory of merely personal sin. In the view of Paul, Adam was the head and moral representative of the human race, and accordingly, in virtue of his sin, the whole of humanity passed at once into the condition of sinners before God—a somewhat harsh idea, but one for which Paul was not altogether responsible.

Passing over the valuable section on the Law, which for Paul meant all the Mosaic enactments, without distinction of moral and ritual, and even the whole of the Old Testament, we now come to the second chapter on Redemption through Christ's death. According to Jewish ideas, life only could atone for sin, but it was indifferent *whose* life was sacrificed, whether that of the sinner, or of a victim substituted for him. Vicarious atonement is undeniably the ground idea of the old Semitic rite of redeeming the first-born by a slain lamb, and it was on this principle accordingly that Christ, as the lamb of God, was slain on behalf of mankind. Christ, however, did not, in this, become the *object* of the Divine wrath, but merely endured, as an outward infliction, the sufferings due to sinners. The idea, Pfleiderer thinks, came from Jesus himself; rightly, it may be, if Matt. xxvi. 28 be historical. But why, if God desired to show forth his love by the forgiveness of sin, was this sacrifice ever insisted on? The obvious answer to this question, that the law required the punishment of death, and must be fulfilled, Pfleiderer rejects as inconsistent with Paul's view of the law as a merely temporary institution. The law, according to the apostle, was designed to prepare for the gospel; it was valid only between the promise and the fulfilment; how then could it possibly extend its claims beyond the point at which the fulfilment had commenced? If, then, Paul had set out with assuming the temporary character of the law, and had reasoned consequentially from that assumption, he would never have arrived at the conclusion that Christ's death was sacrificial. But this was by no means the case. For Paul, as for every Jew, the law was of unconditional validity. It was the death of Christ, regarded as an atoning sacrifice, which first revealed its temporary character, while, at the same time, this very notion of the necessity of an atoning sacrifice was itself based on the assumption of the eternal validity of the law. The contradiction, evident to us, was not so to its author; but it was the deepest reason why the Pauline system could not be maintained in the Church in its original form. The successors of Paul started from the point which he had with difficulty attained, of regarding the law as degraded and set aside, and had no need therefore to attempt to reconcile Christ's worth with its claims.

The next chapter, on the Person of Christ, is an important and interesting one. The risen and glorified Jesus—the immediate object of Paul's faith—was the Son of God (proved so by the resurrection) in virtue of a spirit of holiness (Rom. i. 4), which was no accident—not something imparted to him

at his baptism, as the Jewish Christians believed—but which constituted the essence of his personality. Only on this condition could he be free from sin, if his spirit was directly from God—a holy spirit. This being so, the person of the Messiah was different from every other person. This divine origin, moreover, implied his pre-existence, and as the heavenly man (1 Cor. xv. 45-47) Christ had existed prior to his manifestation on earth (from all eternity?), and had acted as mediator between God and his people (1 Cor. x. 4), as well as at the creation of the world (1 Cor. viii. 6). For this last passage cannot be referred, with some, merely to the scheme of redemption, and equally vain is the attempt to explain 2 Cor. viii. 9 by Christ's earthly experience, as if it meant, "Though he was rich in spiritual goods, yet for your sakes he submitted to temporal poverty." Paul sometimes refers the manifestation of Christ to his own act (2 Cor. viii. 9; Phil. ii. 7, 8), sometimes to the Divine will (Rom. viii. 3, &c.), but in either case he points unmistakably to a state of pre-existent glory. Paul, however, is far from placing Christ on an equality with God; on the contrary, his lordship over the Church presupposes his unconditional subordination to God. (Cf. 1 Cor. iii. 23 and xi. 3; Phil. ii. 9, 11; 1 Cor. xv. 24, 28). Pfleiderer agrees with Weiss, against most of the modern critics, in refusing to allow any indebtedness on the part of Paul, in reference to this subject, to Jewish or Alexandrine philosophical notions, such as the Ideal man, or the "Adam Kadmon." "Paul" he remarks, with considerable justice, "drew his Christian ideas from the originality of his own Christian spirit, and not from foreign philosophical systems" (p. 143). And again, very truly, "The whole of the pre-existence idea was the reflection, thrown back into the past, of the image under which the fancy of Paul and of the whole Church represented the exalted and glorified Christ living in heaven" (p. 141). To these statements I should see no objection provided they are not understood as precluding a general influence of the Jewish Alexandrine speculation on the Pauline system. The originality of Paul's genius assuredly will not be denied! But how precisely Paul came to leave behind the Jewish Messiah, and preach a Son of God sent from heaven to redeem mankind, and though whom, moreover, the world was made, is a problem which can scarcely be solved, scientifically, by assuming a purely Jewish stand-point.

The next chapter is on Justification by Faith, in which it is shown that faith, in Paul's view, is primarily simply belief that God has sent his Son; this faith, however, implies love, and hence follows the mystical union with Christ. Justification, which is *not* a making righteous, but a pronouncing righteous, is, Pfleiderer maintains, a divine act once for all accomplished. It is not a *process*, and in fact it would be nearer the apostle's sense to regard justification in general as an act preceding individual justification. Passing over two very interesting chapters on Life in the Spirit, and the Christian Church, we can at present only briefly notice the concluding sections of the first part on the Parusia and the End of the World. Least of



all in relation to these subjects do we find in Paul perfectly definite and consistent ideas; rather, we see him adhering firmly to the Jewish-Christian eschatology, but at the same time combining with it, though without any attempt at reconciliation, those more spiritual views which were subsequently developed in the Johannine writings. The resurrection body is at one time a development of the earthly body, into which it will be changed; at another time it is "our house which is from heaven," and related to the earthly body like a new garment to an old one. So, when Paul contemplates the Parusia as close at hand (1 Cor. xv. 52; 1 Thess. iv. 15, 17), it is easy for him to think of entering at once into life eternal, without concerning himself with the question, "In what states shall we be between death and the resurrection?" Sometimes, no doubt, this state is spoken of as a "sleep." At other times, even when death, and not the Parusia is in contemplation (2 Cor. v. 1-5; Phil. iii. 10, 14), there is no reference to any intervening state, and here accordingly the Jewish eschatology is unconsciously abandoned, and "the Christian idea of the development within the soul of the higher life already present therein" put in its place. Surely, however, if 2 Cor. v. begins with a reference to the dissolution of the body by death, the apostle passes immediately to the thought of a supernatural change, which could be effected only by the coming of the Lord. Another striking inconsistency is Paul's retention of the Jewish doctrine of retribution—a judgment day, when every man shall receive according to the deeds done in the body (2 Cor. v. 10), which Pfeleiderer thinks is entirely irreconcilable with the rest of the Pauline system, especially with the doctrine of grace.

The resurrection of Christians and the last judgment follow immediately on the Parusia, but are by no means "the end." Paul, like the author of the Apocalypse, believed in two resurrections, and between the Parusia and the end of the world assumed a period of time—not, however, of a thousand years, but of indefinite duration—when Christ would rule in visible glory and put all enemies under his feet. This follows plainly from 1 Cor. xv. 23, *sqq.*, where the "end" is unmistakably distinguished from the first resurrection. We have here, in fact, a regular series indicated in the words ἀπαρχή—ἐστέρᾳ—"Christ, the first fruits," then, "they that are Christ's at his coming," after that "the end," when all the dead shall rise, and when Christ shall deliver up the Kingdom to his Father. The reign of Christ obviously requires a lapse of time, and the "end," when he shall resign his kingdom to his Father, is certainly to be distinguished from the Parusia, when he enters upon it. The view indeed has its difficulties. A second judgment seems to be required for those who had no part in the first resurrection. The first judgment seems to be made of none effect; else, who are the enemies that remain for Christ to overcome? The writer of the Apocalypse represents the reign of Christ as a time of peace, when Satan shall be bound; but Paul plainly implies that it will be a time of war. All that need be said is that these inconsistencies did not occur to the apostle. Instead of adopting any of the

numberless combinations and hypotheses which have been proposed to explain them, it is better to admit that we have here simply another example of the co-existence in the mind of Paul of irreconcilable ideas—that of the Parusia accomplishing the world's deliverance by a sudden act of Divine power, and that of a redemption to be worked out by a gradual process of development.

It will be evident from all that has been said that Pfeleiderer writes with entire independence of all modern systems of theology. It is perhaps needless to add, that he considers Paul's theory of the "end," when "the Son himself shall be subject unto him that put all things under him," impossible to reconcile with the Church doctrine of the Trinity.

The second part of this valuable work, tracing the development of Paulinism, may perhaps be considered on another occasion.

ROBERT B. DRUMMOND.

*A Treatise on the Use of the Tenses in Hebrew.* By S. R. Driver, M.A., Fellow of New College. (Oxford: at the Clarendon Press, 1874.)

THIS volume will be very acceptable to Hebrew students. It treats in a masterly way one of the most difficult subjects in Hebrew grammar. The author has carefully studied the works of the great German scholars, particularly those of Ewald and Böttcher; but he has also examined and thought for himself, and his treatise bears in every part the stamp of independence and thoroughness.

It is distributed into ten chapters, the first of which (1) is introductory; and the others treat of (2) the Perfect alone; (3) the Imperfect alone; (4) the Cohortative and Jussive; (5) the Voluntative with *waw*; (6) the Imperfect with strong *waw* or *waw* conversive; (7) the Accents; (8) the Perfect with *waw* conversive; (9) the Perfect and Imperfect with weak *waw*; and (10) Hypotheticals. To which there are added three Appendices: (1) on the Circumstantial Clause; (2) on the Original Signification of the Jussive; and (3) on Arabic as illustrative of Hebrew. Under each of these heads, the author states his views with singular clearness, and illustrates them by numerous examples. The only chapter in which there is any superfluous matter is the seventh, which might with advantage be abbreviated, or altogether omitted, in a second edition.

Mr. Driver's theory of the tenses is substantially that of Ewald, as is indicated by his adoption of the names *Perfect* and *Imperfect*. The former he takes to denote *completed* action, in whatever sphere of time; and his discussion of the use of this tense, both when it stands alone, and when preceded by *ו*, whether consecutive or simply copulative, leaves scarcely anything to be desired. The latter, he thinks, denotes primarily *incipient* action, whether in the past, the present, or the future. In this view he coincides rather with Böttcher than with Ewald, who, in his account of the tense, begins with the idea of *incompleteness*, and thence deduces its other uses. Perhaps it is impossible to express by means of a

single word the radical idea of the Hebrew imperfect or future, which stands in antithesis to the perfect, and bears to it a relation somewhat analogous to that of the abstract to the concrete noun.

With the notion of *incipient*, Mr. Driver connects that of *progressive* (repeated, habitual) action, which the imperfect also expresses. This use of the tense, both by itself and in combination with the equivalent form *לָקַח*, has long been well known, though it is not unfrequently overlooked by English expositors. For example, the *Speaker's Commentary* still retains the story, so familiar to our childhood, of David's single-handed encounter with a lion and a bear, whilst a youthful shepherd tending his father's flocks (1 Sam. xvii. 34-36). But, in the Hebrew text, the whole structure of the narrative (particularly the combination of tenses employed by the writer), evidently points not to one but to repeated encounters, sometimes with the one, sometimes with the other, of those enemies of the flock. An accurate exposition of this and similar passages will be found in the *Observationes Philolog. Exeg.* (Amsterdam, 1755) of Koolhaas, whose labours in this department of Hebrew grammar must not be forgotten. Mr. Driver, who gives numerous examples of this usage, remarks in explanation of it, "that an action of which it may be predicated that it is beginning or ready to take place, is in the nature of things likely to happen more frequently." This is not quite satisfactory, and seems to show that the primary signification of incipency, which he assumes for the tense, is too limited.

Exception may also be taken to Mr. Driver's view of the origin of the cohortative and jussive forms of the future. The *-ah* termination of the former, he thinks, was originally "merely *intensive*, and not specially *cohortative* or *intentional*" (§ 70). And, as to the latter, finding "formidable difficulties" in the way of accepting the usual theory of its origin, he has come to the conclusion that these difficulties will disappear if, "instead of beginning with the idea of a command, we assume rather that the jussive was at first a special modification designed to emphasize the idea of potentiality or contingency which we know to belong to the imperfect" (§ 175). To discuss these views fully would occupy too much space. They have been propounded with the laudable desire of furnishing an explanation of some of the exceptional phenomena of the language. But it is questionable whether explanations of the forms of a language should be sought for in such phenomena rather than in common usage. And, as to the particular phenomena in question, it is by no means clear that they admit of explanation more easily on Mr. Driver's hypothesis than on that which is commonly received by grammarians.

But, while acknowledging our inability to accept some of Mr. Driver's theoretical views, and likewise reserving our assent to his exposition of some particular passages, we desire, at the same time, to express, as strongly as we can, our appreciation of the

ability and value of his treatise. To all students of Hebrew, however advanced, it will prove instructive and suggestive; to those who are unable to consult the principal grammars in the German language, it is simply indispensable. Mr. Driver had already, in a previous work, done good service in the field of Hebrew scholarship; and his present volume heightens our expectations of his future services.

DUNCAN H. WEIR.

#### NOTES AND NEWS.

*Variations of Blood Pressure in different parts of the Body.*—The invention by Marey of the instrument termed the sphygmoscope or sphygmograph enabled the physiologist to take accurate tracings of the form of the pulse-wave, but gave only indirect and insufficient evidence of the amount of pressure exerted by the blood against the walls of the vessels. To supply this defect Professor Fick, of Zürich (*Vorhandlung der Würzburger Phys.-med. Gesellschaft*, band iv., 1873, p. 223), has made a series of experiments with a manometer and revolving drum tracing apparatus on dogs, to determine the nature and amount of the difference of pressure under which the blood moves in different parts of the system. He finds that in the larger arteries the blood-pressure rises very rapidly at the commencement of the pulse-wave, and then gradually falls to its original level. In the right auricle the pressure varies to a very slight extent, and usually stands at zero, or, in other words, is equal to our atmosphere. The action of the heart has little influence upon it, and it is somewhat remarkable that the contraction of the right ventricle has more effect in augmenting the pressure than the contraction of its own walls. The respiratory movements cause distinct variations of the pressure in the right auricle, expiration causing it to be increased, inspiration to fall as much as 10 mm. of mercury below zero. When the manometer was placed in the right ventricle, the pressure rose during its systole to between 18 and 42 millimètres of mercury. An important point noticed was that after the systole the pressure fell considerably below zero, showing clearly that the walls expanded actively and exerted a kind of aspiratory power. The pressure in the left ventricle amounted to 140 mm. of mercury during the systole. The pressure rose to the same height in the aorta, but never fell so low, on account of the closure of the valves of the aorta. During very rapid action of the heart the pressure in the ventricle fell below its previous amount.

*Influence of Nerve Lesions upon Temperature.*—Dr. S. Weir Mitchell, in a paper on this subject in Brown Séquard's *Archives of Medicine* (No. 4), states that he has recently made a number of experiments to confirm the views of Waller as to the influence of cold upon the functions of nerves. The nerve chosen was the ulnar, which he tried to freeze with a rhigolene spray, but only caused temporary effects on the nerve and somewhat lasting annoyances in the way of a superficial slough of the skin. He was more fortunate with mixtures of ice and salt, in which he kept his elbow until the nerve was frozen. His results were the same as those of Waller; but he compares them in an interesting manner with the effects of section of the nerve. When a main nerve is cut, he observes, the parts which it innervates rise in temperature, but apparently lose heat and becomes permanently cooler after the lapse of weeks or months. When a nerve has been slightly cooled the temperature of the tissues related to its terminal filaments falls somewhat, and where men are exposed to severe general cold, this must help to chill the surface of the entire skin.

In local freezing of the ulnar nerve, as it ceases to be painfully affected and anaesthesia comes on, the included vaso-motor nerves also cease to be

irritated or to act at all; and under this paralytic influence the heat rises in the ulnar part of the palm two to four degrees, while the part becomes red and swollen. It occurred to Dr. Mitchell that the proper use of these facts might enable him to determine absolutely whether the nerves exert on the tissues any direct action productive of a rise of temperature, or whether it is due solely to their power of altering the size of the bloodvessels—a question which has given rise to much difference of opinion. Dr. Mitchell's experiments were thus made:—The ulnar palm temperature was taken first; then he held his hand suspended above his head for ten minutes, till it grew quite pale, while the blood was repeatedly pressed towards the centres by properly-directed pressure with the other hand. Next a tourniquet was placed around the arm, and the arterial and venous circulation arrested. Again the temperature was taken, and noted once more, while the elbow was acted on by a freezing mixture. The general result obtained in all the experiments was that the check of blood-flow, and the reduction of the amount of blood in the limb to a minimum, prevented the rise of temperature which usually follows freezing of the nerve. The rise must, therefore, depend solely on variations in the size of the vessels, due to palsy of vaso-motor filaments, and not to any direct influence of the nerve on the tissues.

*Bite of the Viper.*—At the last meeting of the Academy of Medicine of Paris (June 23, 1874), M. Le Roy de Méricourt communicated a paper which gave rise to an animated discussion on the employment of intra-venous injections of ammonia in the treatment of bites by vipers. It is well known that the subcutaneous injection of ammonia, introduced by Dr. Halford, of Melbourne, has proved very successful in his hands. Practitioners in India, however, have not expressed themselves strongly in favour of it. Perhaps this may be due to the greater malignity and swiftness of action of the poison of the Indian as opposed to the Australian serpents. In the case of the Australian reptiles, the ammonia may have time to overtake and neutralise the poison before it has exerted a fatal action on the central nervous system, whereas in the case of the most dreaded of the Indian snakes the action is so rapid, that before the remedy can be applied the lethal effects have been produced, and the sufferer is moribund. Some allowance must also be made for differences in the subject, the patients in India being chiefly the feeble-bodied Hindoo, whilst in Melbourne the sufferers are usually the stronger constituted European. Lastly, some difference in the result obtained may be due to the mode in which the ammonia is injected, Professor Halford throwing in rather strong doses as rapidly as possible after the bite, whilst in some non-successful cases a good deal of time has been lost. M. de Méricourt pronounces against the utility of ammoniacal injections, and formulates his ideas in the following propositions: 1. The only effective means, the use of which should be generally and popularly known, are those which prevent the absorption of the poison immediately after the bite, viz., ligature above the part bitten, suction, lotions, cauterisation by means of a red-hot needle or of a small heap of gunpowder placed on the wound, or the application of some conglutinating caustic. 2. If these means have been neglected, or have been applied tardily and ineffectually, hot alcoholic drinks should be given gradually and in a methodical manner, so that sweating and the elimination of fluids by the kidneys may be induced as freely as possible. The action of the new sudorific "jaborandi" may be tried. 3. If in consequence of violent vomiting the introduction of medicine by the stomach be prevented, and any confidence be still retained by the practitioner in the use of ammonia, he may practise it, as it is at least harmless. The bite of the viper in France appears to be occasionally fatal. M. Robin mentioned, in the discussion which followed the reading of the paper, one fatal

case which had occurred in his experience. Other speakers also alluded to fatal cases that had fallen under their notice.

*Centres of the Vascular and Respiratory Centres.*—A résumé of recent researches on these centres is given in the *Centralblatt* (No. 16, 1874). Dittmar, who has worked in the Physiological Institute of Leipzig, essentially corroborates the previous statements of Owsjannikow, whose method of experiment, namely, by making sections through the medulla oblongata, he has improved. Dittmar found (in rabbits) that the inferior limit of the vaso-motor centre was at a plane about three millimètres above the point of the calamus scriptorius. The upper limit was at about the upper border of the corpus trapezoides. This region corresponds to the place of origin of the nervi faciales. In Dittmar's experiments the blood-pressure was determined by the kymographion, and its rise after irritation of the sciatic nerve constituted a measure as to the extent to which the vaso-motor reflex centre had been eliminated by the section made. Sections showed that the sensory nerves, at least of the sciatic nerve (the irritation of which caused a rise of the blood-pressure), as well as the vaso-motor nerves themselves, ran in the lateral columns. Moreover, the centre on both sides lies in that part of the medulla oblongata which corresponds to the lateral column of the spinal cord, more particularly, however, in the anterior part of the same. Microscopic investigation showed this region to have a grey nucleus containing large multipolar ganglion cells, which has been designated by Dean and Kölliker as the inferior diffuse part of the superior olivary body; and by Clarke as the "antero-lateral nucleus."

Schlesinger and Oser, whilst admitting the medulla oblongata to be the essential centre of the vaso-motor nerves, point out that both vascular and motor nerves proceed from the spinal cord. After separation of the brain from the medulla, the spinal centres are greatly enfeebled; but by the injection of strychnia their energy may to a certain extent be reawakened, and even after section of the spinal cord in the neck strychnia causes considerable elevation of blood-pressure and energetic uterine contractions.

Rokitansky found that respiratory movements could still be performed by rabbits after section of the cervical region of the spinal cord, if strychnia were administered, and he therefore concludes that there are respiratory centres in the cord, the functional activity of which, however, is ordinarily dependent on their connexion with the brain.

A fossil discovered by M. Sismonda, and preserved as unique in the University of Turin, has been determined by Professor W. Schimper to be *Annularia sphenophylloides*, a plant likely to have been aquatic. Only one group of verticillate leaves was preserved, converted into anthracite. It was imbedded in a mass of protogine (the granite of Mont Blanc), broken off from an erratic mass, and its presence in such a situation can only be accounted for by assigning an aqueous origin to the protogine.

At the Botanical Congress recently held at Florence, M. Alphonse de Candolle discoursed on the origin of the vegetation of the Alps, his idea being that localities rich in rare or numerous species were those in which the glacial period soonest passed away. He considers that the southern portion of the chain disengaged from the glaciers when all Switzerland was still covered by them, preserved the remains of an ancient alpine or sub-alpine flora which joined on to the modern vegetation. In other cases antiquity is the cause of this richness, as for example the Cape and Brazil compared with the poverty of new islands, or arctic regions lately under ice.

M. PLANCHON gives the following account in the *Revue des Deux Mondes* of the discussion at



the Botanical Congress at Florence concerning the supposed parasitic character of the gonidia of lichens:—

"The question was to decide the true nature of lichens, those singular organisms which cover with foliaceous or fruticulate expansions, or with divers coloured crusts, the bark of trees, rocks, or even the soil. Whatever may be their external colour—dead white, grey, bluish, greenish, yellow, or orange—these lichens always exhibit in the substance of their *thallus* (as their various expansions are called) a certain number of granulations, or rather of green cellules, more rarely yellow, blue, or brown. These are called *gonidia*. The surrounding tissue, called *hypha*, is formed of filamentous colourless cells, composing a felted web, and the gonidia are sharply distinguished from it by their colour. The gonidia were for a long time regarded as essential constituents of the lichens. More lately their resemblance to some of the lower algae living on the ground, on stones, or on bark, suggested the singular idea that they might actually be algae entangled in the tissue of the lichens and connected with their life by links that remained to be discovered. Was it a simple cohabitation, commensalism (fellow boarding), if we may employ a term applied to certain associations of animals, such, for example, as that between oysters and the little crustaceans known to Aristotle as *pinnotherae*? Or, on the contrary, was there a mutual dependence between the lichen and the algae, and if so, which was the parasite, the lichen or the algae? The first hypothesis has little *a priori* probability, as the different algae with which the gonidia had been identified are known as living independently when away from the lichen tissue. The parasitism of the lichen on the algae, or, to speak more correctly, of the filamentous hypha upon the gonidia, seemed to follow from the fact that the filaments of the hypha are in a manner implanted among the gonidia, which they embrace in their folds, applying themselves to their surfaces, adhering to their membranes, and apparently exercising a debilitating action, diminishing their size, and hampering their evolution. These and other facts have led M. de Bary in Germany, and M. Schwendener, of Bale, to admit the parasitism of the lichen on the algae which its tissue enfolds. According to this theory the lichen is a complex being, or rather a compound of two beings, of which one, the foundation, is an algae, and the other a sort of fungus living at the expense of the former, an hypothesis without doubt very bold, even paradoxical, but which, if opposed by learned lichenographers like Dr. Nylander, has found an emphatic defender in Dr. Bornet, of Antibes, whose admirable micrographic labours in this department have made him a great authority. It was after having seen, as I did, the beautiful microscopic preparations of Dr. Bornet, that Dr. Weddell, correspondent of the Academy of Sciences, brought the subject before the Congress at Florence. While confident that the gonidia are algae, he holds in reserve the question of the parasitism of the hypha upon them."

We have given the above as being an intelligible popular account of a curious theory. The other side of the question is not explained by M. Planchon, but it must not be inferred that the theory he espouses, and which originated with Schwendener, is generally accepted by lichenologists. A résumé of the arguments for and against the hypothesis will be found (as we stated in a former number) in the *Popular Science Review* for July, in which the Rev. J. M. Crombie represents the balance of evidence as decidedly against it.

PROFESSOR GALLE has called our attention to an error into which we have fallen through a misapprehension of his meaning, in an account we gave of a recent paper of his in the *Astronomische Nachrichten*, on the orbit of a large meteor. The effect of the earth's attraction appears to have been fully allowed for, and we regret that through the smallness of the correction we were led to conclude that it had been neglected.

MR. A. H. GREEN, M.A., late Fellow of Gonville and Caius College, Cambridge, has been appointed Professor of Geology in the Yorkshire College of Science. Mr. Green has for many years been attached to the Geological Survey, and has been chiefly engaged in working out the

structure of the Yorkshire coal-field. He is therefore peculiarly fitted by his local knowledge to occupy the new chair at Leeds.

THE Indian Government has now for several years carried on the work of examining all public and private libraries in India, with a view of determining the exact amount of ancient literature which is still extant in manuscripts. Dr. Bühler, Mr. Burnell, Rajendralal Mitra, and others have been employed in the different Presidencies, and the result has been most satisfactory. It has been shown that the bulk of Sanskrit literature exceeds that of Greek or Roman literature, but, on the other hand, it can no longer admit of any doubt that no MS. in India can claim a much higher age than the twelfth century A.D. MSS. of that date are, in fact, extremely rare, and we hear that the Secretary of State for India has just sent out a despatch to order a number of the most ancient and important Sanskrit MSS. lately discovered in India, to be sent to England, in order to have them exhibited at the International Congress of Orientalists in September. Dr. Rost, the learned Librarian of the India Office, will exhibit at the same time some of the most valuable treasures of his own collection, which, in its present locality, is but little known to the public at large.

M. ABRAHAM FIRKOWITSCH, well known in connexion with rare Hebrew manuscripts, died recently at the age of eighty-eight. He has left a splendid collection of no less than 1,500 MSS., which rivals, if it does not surpass, the fine collection of Hebrew-Arabic codices at Oxford. M. Neubauer and others have drawn attention to the great value of the Firkowitsch fragments of ancient MSS. of the Old Testament, both for various readings of the Hebrew text and for the Masora. We are glad to learn that the second volume of the work described by M. Neubauer in a recent number of the ACADEMY is quite ready for publication.

DR. VOLCK's discourse *On the Importance of Semitic Philology for Old Testament Exegesis* (Dorpat, 1874) is a most superficial performance, and will not even serve the purpose of a convenient repertory of facts. Those who touch Assyrian and Egyptian matters should either be experts or constant readers of the periodical literature in which the latest discoveries are embodied. An English scholar would, at least, have had the modesty to leave such a trivial attempt unprinted.

A REVIEWER in the Leipzig organ *Centralblatt*, June 27, with the transparent initials of Th. Nöldeke, gives a cautious and instructive criticism of Dr. Schrader's recent work on *The Descent to Hades of the Goddess Ishtar* (Giessen, 1874). He writes from the point of view of a trained Semitic scholar, and there can be no doubt of his intimate acquaintance with the laws and usages of the better known Semitic languages. He admits (which is much from a German philologist) the soundness of the basis on which the inscriptions have been interpreted, but professes an exaggerated scepticism on points of detail, which a few weeks' study of the subject would assuredly diminish. And yet the article deserves to be taken to heart by those whom it especially concerns, the Assyriologists, whose dogmatism and unscientific philology repel many students, and embarrass the course of many more. From a careful reading of Dr. Schrader's earlier work on the cuneiform inscriptions in relation to the Old Testament (Giessen, 1872), we suspect that Dr. Nöldeke's unfavourable verdict on the exegetical and especially the philological part of this new work is well founded. Rash and impossible etymologies abound in the one, and, judging from Dr. Nöldeke's examples, are not uncommon in the other work. At the same time the reviewer admits that Dr. Schrader has made an important contribution to the study of the subject, and remarks that the mythological ideas of these documents correspond remarkably with those of the

Mandaean literature on which he has been so long and zealously engaged. Would that our English Assyriologists, so learned and ingenious, and yet so weak on the whole in philology, might take the hint conveyed by Dr. Nöldeke: *Chi va piano va sano*.

M. DELAUNAY, whose communications to the Institute of France have been repeatedly noticed in these pages, has published the results of his researches on *Monks and Sibyls in Judæo-Greek Antiquity* (Paris, 1874). The first part is devoted to the origin, doctrines, and rites of Jewish monachism, and closes with the translation of the surprising work in which Philo describes the contemplative life of the Judæo-Alexandrine monks, the Therapeutæ. The second part contains a history of the Sibylline oracles, not only of those which are of Alexandrine origin, but of those which have constituted the most ancient form of Greek poetry. It has also a translation of the eight hundred verses, hitherto merged in the collection of Jewish or Christian oracles, which an attentive examination has led the author to attach to the Judæo-Alexandrine cycle of literature. The work is interesting in its bearing on the question of the historical evolution of Christian ideas.

## FINE ART.

*Numismatique de la Terre Sainte*. Par F. de Saulcy. (Paris: J. Rothschild, 1874.)

For half a century the gallant author of this splendid work has devoted himself to numismatic researches, interrupted only by occasional excursions into other archaeological fields. He has rescued from chaos the coinages of Gaul and Judæa, of Byzantium and the Crusaders, besides contributing very much to the arrangement and explanation of those of Spain and other parts. Of the coins of the kings of Judæa he has treated in his work published in 1854, a work which preceded, and to a great extent furnished the materials for, the researches of Reichardt, Madden, and others. The present volume, written in England, and inscribed to Mr. Poole, of the British Museum, is a complete account of all the coins of Palestine which have fallen under M. de Saulcy's observation. We add the qualification because he avows, in a regrettable passage of his preface, that his personal hostility to Germany has prevented him from taking any steps to examine pieces in the German museums. Probably he may not have missed very much, but in the case of a work so complete as the present every lacuna is noted, and it is a pity that M. de Saulcy did not sacrifice the excited feelings of the moment to his well-known love of knowledge. Science is of no country.

The success of the Palestine Exploration Fund would prove, if it were not daily forced on our observation, how intense is the interest taken by the English nation, and indeed all Christians, in every object having even the remotest connexion with the Jewish and Christian histories. Hence the attention bestowed usually on the coinage of Judæa, an attention which intrinsically it scarcely merits. The only coins in the whole series which an unbiased numismatist would consider interesting are the shekels ascribed by M. de Saulcy to Jaddua, high priest at the time of Alexander's conquest, and by most numismatists to the Maccabean princes. But we are all biassed, and study the worn morsels of copper issued by the later kings with ever

fresh interest. The reason for the want of interest in the civic coins of which the present volume treats is not far to seek. Until the Roman conquest the towns of Judaea did not issue coins at all. Under the early Caesars, that is, before the destruction of Jerusalem, the gold coinage of the country was Roman, the silver coinage either Roman or belonging to the Phœnician towns on the sea coast, the copper coinage Roman, mixed with the coins of the few towns which had the right of striking copper, and the very small pieces issued by the kings and the procurators. But of course the mint-cities were in no case allowed to choose anything like a national type for their coins: we have palm-trees, trophies, implements of Roman cult and Greek divinities in monotonous succession; little to indicate a Jewish rather than an Arabian or Pisidian mint. As we have before remarked, the coins of the kings are not treated of in the present volume, but those of the procurators may delay us for a moment. M. de Saulcy has accepted the suggestion of Mommsen that the dates engraved on these coins may be the "anni Augustorum," not the years of the Actian æra, as he supposed in 1854. Repeated travels in the Holy Land have enriched his collection with pieces of almost all years in which the procurators could have struck, and he records, with pardonable pride, his possession of coins of the sixteenth, seventeenth, and eighteenth years of the reign of Tiberius, the years when, as he supposes, Pontius Pilate was ruling in Jerusalem, and our Lord was preaching through Palestine. But M. de Saulcy gives no reason for including in this part of his work the coins of the procurators of Judaea, while excluding those of Herod and Agrippa. Does he suppose them to have been current only in Jerusalem? This is surely unlikely, yet he has arranged them among the civic coins of that city.

About the memorable year 70 we find for a moment a coinage which might in one sense be called national; but it is the utter defeat of the Jews which it commemorates, and it was issued by the Roman commander. We may mention one curious, and we think unpublished, coin of this class, the reverse of which is thus described by M. de Saulcy: "[N]EIKOHOAEΩΣ, Un loup et un porc combattant. C'est le loup qui mord vigoureusement le groin du porc, qui est placé dans une attitude simplement défensive." Here the wolf, of course, represents the Roman legions, the hog the Jewish people. This coin renders it highly probable that the city of Nicopolis, its place of mintage, was so named in honour of the victory of Titus; its former name having been Emmaüs. Cassiodorus and St. Jerome both assert the change of name to have taken place in the reign of Elagabalus; but the present coin is strong evidence the other way, and is supported by the probable attribution to the place of a coin of Faustina the younger, which also bears the name of Nicopolis.

After the destruction of Jerusalem the Jewish coinage becomes more varied and wide-spread, but less interesting, for at this period Judaea was scarcely more Jewish than were Cyprus and Egypt. Probably the most attractive series of this period for most per-

sons is that of Neapolis in Samaria. The usual type of this city is the Mount Gerizim, on which the Samaritans kept up, as to this day they keep up, their peculiar worship. It is thus figured:—

"Une montagne conique, à large base, est divisée au sommet en deux cimes bien distinctes, dont l'une, celle de gauche, supporte un temple à fronton orné de colonnes dont le nombre varie; la cime de droite, au contraire, ne supporte qu'un très-petit édifice de forme peu déterminée, mais sans colonnes. Un escalier monte directement de la base au sommet, et, à l'entrée du temple, orné de colonnes. Plusieurs édifices se montrent sur les flancs de l'escalier et le long de son trajet; quant à la base de la montagne, elle est munie d'une longue colonnade qui la garnit tout entière."

It is unfortunate that ancient coins are seldom accurate in their representations of architectural details. The number of columns, even the style of architecture, will be unhesitatingly sacrificed to the engraver's sense of the fitness of things. Thus, in the present instance, the huge staircase must surely symbolize a path or road up the mountain; and we find it hard to believe that the Samaritans would worship in a temple of Greek or Roman style. This same want of accuracy diminishes the interest naturally attaching to the representations of the great temples of Heliopolis or Baalbec, on the excavation and restoration of which M. Joyau is at present engaged; and to several other plans of temples in Damascus, Abila, and elsewhere, which figure in the coinage of Judaea. To pass from architecture to comparative mythology very interesting hints are thrown out by coins of Arabia and Palestine of a national Arabian pantheon, the scattered traces of which should be carefully collected. The armed deities, for example, which appear in the civic coinages of Damascus and Rabbath Moba, and which are both identified by M. de Saulcy with Mars or Ares, seem to be rather district heroes or war gods. Another remarkable figure belongs to the coinage of Dium, a male simulacrum between two recumbent bulls. The determination of the sites of the various cities is a work of great labour and research, but producing valuable results. To this specially the author has devoted himself, undertaking many laborious excursions into the Syrian and Arabian deserts. He is proud of being no closet-scholar, but one who has gathered his own materials slowly and painfully on the spot. Hence his excellent habit of indicating, where possible, the spot where each piece was found. We must not entirely pass over a very remarkable series of autonomous coins of Palmyra. The discovery of this coinage of the city is, we believe, entirely due to M. de Saulcy. He has described above fifty examples of it, and some of the types are of a character to interest students of the brief but brilliant history of the city.

To numismatists this work is of great importance. A detailed account of all the coins of any district or province of the ancient world is an excellent work; and there are few writers who combine numismatic ardour with the learning and experience of M. de Saulcy. In a work of detail there is little chance of wide-reaching and fundamental errors, but we have noticed many slight defects of detail. For example,

at p. 113 we find a coin described under the head of Caesarea in Samaria, which from its fabric should apparently be attributed to Caesarea in Bithynia. A much more serious defect is the apparent want of any means of referring from the text of the work to the plates which accompany it, and from the plates to the text. It is a work of time and labour to discover which of the pieces described are engraved and which are not, and as the order of the towns in the plates is different from that in the text, and there is no index to the former, the utility of the whole work is to some extent compromised. The plates are executed by Dardel in his usual careful and accurate, but somewhat monotonous and meaningless style. It is very much to be hoped that the gallant gentleman who has given us this work will be enabled to carry out the rest of his design: "Il ne me restera plus qu'à donner un catalogue raisonné des monnaies royales de cette même Palestine, pour avoir entièrement rempli le cadre qui embrasse la numismatique antique de cette terre illustre entre toutes."

PERCY GARDNER.

#### A VISIT TO PIENZA.

THE annals of the Roman Pontificate in the fifteenth century present on the one hand a dark and repulsive, on the other a bright and noble aspect. The Popes who reigned from 1464 to 1500—Paul, Sixtus, Innocent, Alexander—became responsible for that bias, determined with evil results to their office and their credit, which led to the secularising of the spirit and aims, the general deterioration of the character and influences, thenceforth distinguishing the Papacy during the ante-Reformation period. Among those more estimable men raised to its supreme chair prior to 1460, the two who especially represent the worthier phase in the life of the Papal sovereignty, and who sought to reconcile the Roman Church, as well as their own true interests, with modern thought and culture, are Nicholas V. (elected 1447) and Pius II. (1458).

Aeneas Sylvius Piccolomini was the scion of a patrician but at the time of his birth impoverished family of Siena, and was born at a small town in the Val d'Orcia (so called from the river watering that valley), about thirty-two miles distant, south-eastward, from that Tuscan city. At Corsignano, as the little town was named, the family had settled for economy's sake, the parents of Aeneas having numerous offspring and little of this world's goods. The amiable manners and talents of the youth early attracted notice, and gradually won for him the high prizes first of the secular, and afterwards of the ecclesiastical career upon which he entered. Appointed secretary to the Cardinal Bishop of Bologna (Albergati, who was beatified), and charged by him with a political mission to Scotland, for effecting the desirable reconciliation between its king, James II., and Henry VI., king of England, the young Piccolomini saw many lands on a long and somewhat disastrous journey. Next we find him in the service of the ex-Duke of Savoy, Amadeo, who had been inauspiciously elected Pope (1442) by the Council of Basle, as Felix II., in rivalry against Eugenius IV. When the cause of that Antipope was declining, the Emperor Frederick engaged his talented secretary for an important diplomatic mission, with the object of offering friendship and support to the much-tried Pontiff who was legitimately elected at Rome. Eugenius died soon after the arrival of the Emperor's envoy at that city. Nicholas V., his successor, recognising the abilities and merits of Piccolomini, appointed him first to the post of "Apostolic Secretary," next to the bishopric of Trieste, and finally



to the archbishopric of Siena. Callixtus III., successor to Nicholas on the Papal throne, added the cardinal's hat to these honours; and, after that Pope's death, Cardinal Piccolomini, then fifty-three years of age, was elected in his place (August 1458), assuming the name of Pius II.

I have not here to consider this Pontiff's merits as a writer or as a theologian, in both which capacities he distinguished himself, though not constant to his originally avowed principles in the latter, the theological, character. The public works, the architectural creations accomplished by him, are my present subject. Marked by the distinguishing stamp of the Renaissance at its best Italian phase, and favourably contrasting with the pseudo-Renaissance of later periods, a style so glaringly conspicuous at Rome and Naples, the buildings raised by Pius II. are still (even in the decayed state into which many have fallen) among the monuments best entitled to the regard of the studious, but comparatively little noticed by the tourist class in Italy. Exceptional, however, is the fate of those at Siena, where the edifices due to the Piccolomini Pope are conspicuous and well-known—the majestic and nobly characterised palace built for his relations, but now applied to magisterial uses as the "palazzo del Governo;" and, near it, the loggia with round-arched portico and columns (reminding not a little of that, superior indeed, called after the architect Orcagna, at Florence) erected 1460, and dedicated "gentilibus suis" by the patriotic Pontiff; the architect of both palace and loggia being the renowned Francesco di Giorgio.

Still more noteworthy are the erections of Pius II. at the formerly insignificant little town, his birth-place, in Val d'Orcia. Corsignano is first mentioned in the ninth century. Remains of its feudal period, dilapidated walls and towered gateways, still exist; and the old church, SS. Vito e Modesto, once collegiate, in which the Aeneas Sylvius of such high destinies was baptized, is a mediæval building, with a crypt, supposed to date from the twelfth century. After he had been raised to the highest rank in the Church, this Pope first visited his native town in 1459, on his journey to Mantua, for the convocation of that congress of princes and ambassadors through which he hoped to attain what was his main object, fervently and bravely pursued throughout the six years' pontificate of Pius II.—a crusade against the Turks, and the rescue of Constantinople from their dominion. During that sojourn at Corsignano he ordered the undertaking of the public edifices and *palazzi* which have given a completely new aspect, one may say an historic importance, to the place, and which (we learn from the Pontiff's own words) were almost completed, after not more than three years' labours, before he arrived for another stay at this town, with several cardinals, in 1462. The architect engaged for all these buildings was Bernardo Rossellini, a Siennese. His undertaking comprised a cathedral, a *canonica* (or adjacent residence for canons), a palace for the Piccolomini family, an episcopal palace, and a *pretorio*, or magisterial residence, with offices, tribunals, prisons. Rossellini had estimated the cost at 10,000 gold florins (namely, for the cathedral alone, as Pope Pius's own report seems to imply), but the expenditure to which he actually went was more than 50,000. During that sojourn in 1462 the Pope held a consistory with his attendant cardinals, and therein publicly proclaimed his native town to be raised to the rank of a city with a bishopric, its name being changed from Corsignano to the commemorative one, Pienza, after himself. The See was declared to be in immediate dependence on the Papacy, subject to no other metropolitan. Shortly afterwards Pius II. consecrated the new *duomo*, with the assistance of a distinguished French cardinal, Estouteville. In 1496 this bishopric was bestowed on another Piccolomini, the nephew of that Pope, who was also raised to the pontifical sovereignty, in 1503, as Pius III. The succession of bishops, with the history of the

Pienza Cathedral up to the middle of the seventeenth century, is given by Ughelli in his *Italia Sacra*. In 1602 the city, and probably its public buildings also, suffered much from military occupation, that of Cesare Borgia with considerable forces (lawless and ferocious, we may imagine), on their march to support the pretensions and the party of Pandolfo Petruccio at Siena.

A striking picture of the renovated Pienza and its new embellishments is supplied by him who may be called its second founder as well as greatest benefactor. Pius II. himself dictated to secretaries, in a curious and interesting work, almost autobiographic, the *Commentarii Pii Secundi*, in the later years of his life, near the close of his unfortunately short pontificate. This was in the original injudiciously altered, and portions of it omitted, by one favourite amanuensis, and at last published under the name of Gobelinus, a German priest, in the form in which alone we now possess this literary treasure, mutilated but still important and valuable. I have before me the edition brought out at Rome in 1584, and dedicated to Pope Gregory XIII. The illustrious writer, with natural complacency, extols the beauties and dwells at length on the details of his public works at his native place. The *duomo*, he tells us, was finished (namely, as he found it in 1462), all but one-third of the campanile, which was to rise to the height of 160 feet; the façade of travertine stonework, with pilasters, arched recesses for statues, three portals, and pyramidal sky-line, being complete; its elevation 72 feet. The interior, divided by columns into three naves, each of the same altitude, under vaulting painted blue and studded with gold stars, he describes as suited to excite religious feeling, a reverential awe such as modern Italian churches usually fail to produce in the mind ("ipsa templi facies commotionem mentis et religionis quandam reverentiam excitat intrantibus"). He further describes the rich details of this interior—the episcopal throne and sedilia in the semicircular apse, the gracefully sculptured tabernacle for the Holy Sacrament, and aedicule over the altars (of which there were four), as well as the paintings he had caused to be hung over those altars, all by distinguished masters of Siena. The new Piccolomini palace is the subject of still fuller description, and must have been (or would have been if maintained as the founder intended) a very *beau idéal* of the Italian palazzo, classical in style, splendid but not gorgeous in ornamentation. Its founder reports of it as seen by him, complete on three sides only of the quadrangle marked out in the plan; the circumference 540 feet, the elevation 90 feet, the whole construction of regularly hewn travertine stone, the "cortile" surrounded with a portico of three orders, the second of these three storeys with colonnades being adorned with paintings, the columns all monoliths 16 feet high. The great "aula" and the chapel entered from it are duly noticed; as is the (at that period probably rare) luxury of a fireplace with sculptured mantelpiece in each chamber; also the imposing effect, from a distance, of twenty-three lofty chimneys, like pinnacles crowning the stately edifice. The *pretorio*, or civic palazzo, is next visited and described, with its high belfry-tower and suitable residence for magistrates. Already had three cardinals and certain prelates from Rome followed the example of the Pope by founding stately palaces in the new city; and the chief piazza (here dignified by the name of Forum) was flanked and surrounded by imposing structures. An interesting anecdote is given about the architect, Rossellini, who had been calumniated and accused of betraying the confidence of his employer by unauthorized expenditure. The Pope summoned him; he came trembling and fearful; was encouraged, praised, declared to deserve rank among the first artists of his time, and rewarded on the spot with 100 gold florins, besides a scarlet mantle bestowed by the Pontiff's hand. His Holiness inserts in his

pages the edict issued by him before he left the city, that none, under spiritual penalties, should in any manner alter the buildings or adornments of the cathedral, paint its walls or columns, or add to the number of its chapels and altars; also prohibiting interment of any except the bishops and clergy of this See within its beautiful *duomo*—"si quis contrafecerit anathema esto."

I visited the now decayed, and by the tourist-world (I believe) almost forgotten, Pienza from Montepulciano, the nearest city approached, though not reached, by railway. A drive of between two and three hours through a cultivated and fertile hill-country, uplands and valleys fair to look on but little inhabited, brought me to the old walls of Pope Pius's birth-place, which stands, as do almost all Italian towns of not modern origin, on high ground, and is more imposing at a distance than when seen from a nearer point of view—its ruinous fortifications and towers being distinct and striking to the eye long before one enters its gates. A silent, lifeless, and most *triste* place is it at the present day; no sign of movement, intelligence, or industry, save what may be inferred from the presence of a capitial clergy, from a few paltry shops, a third-rate *locanda* beyond the walls, and a wretched *café*, which I entered in order to observe such an establishment, usually a test of social conditions in Italian towns, amidst such surroundings. One wonders how the pulse of life is kept beating amidst the mournfully manifest inertness of this place—the "gloomy slumber of the stagnant soul"—yet Pienza is still an episcopal See, and the residence for each alternate half-year of bishops who preside also over the united diocese of Chiusi. My first visit was, of course, to the *duomo*, which did not disappoint me even after reading the vivid eulogium on its architectural beauties by the tiara-crowned founder. The façade is graceful and rich; its details—light columns supporting rounded arches, classic pilasters, and niches with triangular pediments, the adjoining octagonal campanile crowned with a low spire—present an harmonious *ensemble*; the Renaissance characteristics here assimilated to, not overcharging or masking, those proper to a temple for Christian worship. The interior also has a solemnity, inspiring something (if not all) of that devout emotion attributed to its architectural effect by Pope Pius. The deep blue, star-studded vaulting, and the Siennese paintings, on gilt *fondo*, over the altars,\* still remain as described in the *Commentaries*. The church stands on a steep ridge, and not long ago was much injured in the rear part of its buildings by a landslip. Near it is the piazza—the only one in this dull little city—in the present aspect of which it is difficult to recognise the original, as described with laudatory language in the *Commentaries*—now indeed only different from such "piazze" in other small provincial towns of Italy in not being mediæval, but rather modern, though prematurely decayed; and also in the one feature, still imposing, of the bell-tower above the municipal palace, a building which, one perceives, has once seen better days.

I next visited the Piccolomini palace, now dilapidated, shut up, and to all appearance uninhabited, if not indeed uninhabitable, though still owned by that aristocratic family, and, as I was told, kept up for their use. The grace of its pillared porticoes round the quadrangular court, the well-defined cornices and pilasters of its three storeys,—Doric, Ionic, Corinthian,—and the mul-lioned windows of two lights with the simplest tracery in their rounded arches, the massiveness of the

\* No one could give me any information as to these pictures, which are altar-pieces of the smaller size, evidently by superior artists, and of the devotional Siennese school contemporaneous with the pontificate here in question. The church contains two minor altars, besides those particularly described in the *Commentarii* (lix.). A competent cicerone at Pienza is not to be expected.

well-cut stonework and the deep warm tint given by time to the whole travertine structure, produce such an impression that one is inclined to class this with the finest specimens of the Italian palatial style in the fifteenth and sixteenth centuries—with the works of Bramante and Antonio Sangallo. But the desolated condition, the forlorn neglect to which this Piccolomini palace is now abandoned, wofully mar the pleasure such architectural character might otherwise excite. A sad reality is here before us, which attests the deplorable disregard on the part of present authorities for the less conspicuous monuments of a land the most abundantly enriched by the genius of past ages; and also (conveying a still deeper lesson from history) the rapid decline of the Roman pontificate from the spirit, purposes, and aims which animated the truly estimable and high-minded Pope Pius II.

C. I. HEMANS.

#### THE BRUNSWICK ONYX VASE.

DR. FIEDLER, of Wesel, recently addressed a letter to the *Allgemeine Zeitung*, in which he gives an interesting account of the Brunswick onyx vase, whose numerous hair-breadth escapes from capture and destruction might supply materials capable of adaptation for many a thrilling tale of startling vicissitudes, adventurous wanderings, and critical turns of fate. What had been the destiny of this nonpareil before the seventeenth century, where it saw the light, and who fashioned it in all its incomparable beauty, are questions which have hitherto baffled enquiry. All we know is that when, in the year 1630, the city of Mantua was captured, after many months' siege, by the imperialists, Duke Francis Albert of Saxe-Lauenburg, who commanded an Austrian contingent, noticed this now far-famed vase in the hands of one of his soldiers, and purchased it for 100 ducats from the man, who valued it only for the gold of which its foot and handle were formed. The soldier, when questioned about it, related that during the three days' plunder to which the city had been subjected, he and a companion had made a raid on some of the apartments of the royal palace, and observing the gold on the vase, he had snatched it up, and carried it away as part of his share of the booty. This palace had been the favourite residence of Vincenzo II., Duke of Mantua, and head of the great art-loving family of the Gonzagas, whose death without direct heirs in 1627 had drawn upon the unhappy Mantuans the war which laid waste their fair city, and which originated in the claims advanced by the Emperor Ferdinand II. on the duchy, in right of his empress the sister of Vincenzo. From the possession of Francis Albert of Saxe-Lauenburg, who was a connoisseur in art, and recognised in his newly-acquired treasure a genuine antique, it passed to his widow, who left it by will to her sister, the Princess Sophia Elizabeth, wife of August, reigning Duke of Brunswick-Lüneburg.

By this lady it was bequeathed as an inalienable heirloom to her son, Duke Ferdinand Albert, the Marvellous, whose zeal in collecting rare and costly works of art made him a fitting recipient for such a trust. By his directions a green satin case, bound with silver cords, was made for the vase, which was further secured from risk of injury by being enclosed in a padlocked and strongly-made wooden case, covered with silk and gold and silver lace. What is of more interest to us, he also caused the learned secretary, Eggeling of Bremen, to write an explanatory treatise in Latin on the goblet, and its mode of decoration. From this composition, entitled *Mysteria Cereis et Bacchi in vasculo ex uno onyche, &c.* (Bremæ, 1682, quarto), we learn that the vase is fashioned out of a genuine and precious gem, known as onyx, or sardonyx, and provided with a pure and massive wrought gold cover, spout, handle, and foot. Independently of these metallic additions,

the vase measures about 5½ inches in length, and about three inches in breadth. The ingenious workman who prepared the gem for its present adaptation has secured strength and cohesion for the entire mass by passing two hoops of gold around it in connexion with the handle and spout, and has thus divided the surface into three compartments, in the central one of which the artist has drawn twelve figures, which are cut into the stone in bas relief, and represent a sacrificial or other ceremonial connected with some religious mysteries. The upper division is decorated with appropriate emblems of fruits, leaves, heads of bulls, &c., while the lowermost compartment exhibits goblets, fruit-baskets, torches, serpents, and two human heads.

Eggeling's learned treatise was met by a counterblast of rhetoric from Dr. Feller, Professor of Poetry at Leipzig, and librarian to the University, who declared that the figures referred to the Eleusinian mysteries, and were not Bacchanalian in character, as the secretary had asserted. Soon a paper war disturbed the atmosphere of German academic literature, which reached its height in an angry retort by Eggeling, entitled *Absterisio Fellerianarum Calumniarum atque acerbissimarum Injuriarum* (Bremæ, 1689); but which left the question of the real significance of the bas-reliefs undecided.

The monetary value of the treasure seemed to have been nearly as difficult of determination as the subject of its decorations, and in the inventories of the ducal pretiosa it fluctuated between 60,000 and 100,000 Reichs-thaler. In the beginning of the eighteenth century an attempt was made by the then possessors (the widow of Duke Ferdinand Albert and her sons) to find a purchaser for the vase, in order to give the Princess Sophia Eleonora of Brunswick the sixth part of the purchase-money in part payment of her dowry, in accordance with her father's intentions; but no one presented himself as a competitor for the prize, and the onyx cup, after a prolonged public but carefully-guarded exhibition, was restored to its own iron chest, which was only to be unlocked in the presence of a high Court official.

In 1766, after having been the joint property of the Brunswick and Bevern branches of the family, it became the sole possession of the reigning ducal line, and thenceforth it followed the chequered fortunes of those princes. After the battle of Jena, in 1806, in which Duke Charles William of Brunswick was mortally wounded, the onyx vase passed with the fugitive family from Lübeck to Sweden, next from Als to Slesvig, and was at length deposited at Glücksburg, whence, however, from fear of Danish interference and in imminent peril of being seized by the French, it was conveyed to England by Colonel Von Nordenfels, whose perils by sea from privateers, and dangers by land from hostile armies, would fill a volume. Napoleon was at that very time turning a longing eye on the Mantuan onyx, and in return for its possession he is said to have offered to remit half a million francs of the war indemnity in which poor Brunswick was mulcted, but in vain; the family clung with hereditary tenacity to their precious treasure, and refused to listen to the tempter. On December 23, 1810, Colonel Nordenfels, attended by a faithful servant, left Glücksburg, and after passing through Prussia and Sweden to disarm suspicion, assuming disguises of every kind, and having to endure detention, delays, and interrogations at every turn, he reached London on April 15, 1811, and had the satisfaction, on the same day, of consigning his precious charge to the hands of the widowed Duchess Augusta of Brunswick.

Like many other fugitives of note, the Mantuan onyx remained in London till 1814, when it returned to Brunswick with the long exiled princes of the duchy. For a time it seemed as if nothing more could now threaten the peaceful rest of the wanderer; but in 1830, when the reigning Duke Charles heard his people clamour-

ing for his downfall, and saw his palace in flames, he bethought him of his Mantuan treasure before he sought safety in flight, and having sent a confidential friend to remove it from the ducal museum, he carried it away with him. Thenceforth nothing was known of it. No one ever saw it during the lifetime of the eccentric Diamond Duke; and when the city of Geneva, in conformity with his testamentary wishes, claimed as his universal residuary legatee all his works of art, a fruitless search was made for the long vanished onyx vase. At length, after oft-repeated examination of the ducal treasures, it was noticed that a shred of flannel protruded from the base of a metallic vase which appeared to be of very little value. On a closer inspection this vase was found to be split lengthways, and to be excessively heavy when compared with another vase of identical form and external appearance with which it seemed to form a pair. On separating the split surfaces the onyx came to view perfectly intact and uninjured, and thus the mystery of its supposed disappearance was at once explained. Genevan art-lovers were overjoyed at the discovery, but their hopes of calling the peerless beauty their own were shattered by the claim set up by the reigning Duke of Brunswick for the Mantuan onyx as an inalienable heirloom of his family; and now, after a second separation of thirty-four years, the gem is restored to the ducal museum of Brunswick. Since its unexpected resuscitation, various drawings and photographs have appeared of it in Germany, and among these the best is a water-colour sketch by Professor A. Gnauth, which gives a very correct representation of the figures with which it is decorated.

#### NOTES AND NEWS.

A RECENT sale at Christie's of a few examples of Sir Joshua, coming pretty directly from the family, will be within the recollection of our readers. Among the pictures was one of the Angel's Heads, like that in the National Gallery—the five heads being, as is known, five portraits, in different positions, of the child Frances Gordon, Lord William Gordon's daughter. The work, now carefully but sparingly cleaned, appears to reveal itself as a very exquisite example of the master; and with regard to it, Mrs. Nosedæ, its purchaser, has made an interesting discovery—to wit, that the earlier engraving of the angelic heads (that by Peter Simon), is in truth made from the picture now in her possession, and not from that in the National Gallery, as has hitherto of course always been supposed.

RETURNS have lately been printed "of the aggregate cost to the nation of the South Kensington Museum, including administration, buildings, maintenance, objects for exhibition in London and loan collections for country circulation, from the commencement of the Museum to the end of the financial year 1873-4:

"Of the cost of all purchases, classified according to the nature of the objects;

"And, of the cost of the loan or circulating collection, and of the objects which are retained permanently for exhibition at South Kensington."

The following are among the most noticeable items:—

1. Total cost to the nation of the Museum, including administration, &c., &c., building, objects, &c., to March 31, 1874, 1,191,700*l.* 17*s.* 4*d.*
2. Cost of purchases: sculpture, marble, stone, terra-cotta, original casts in wax, stucco, &c., 19,857*l.* 0*s.* 11*d.*; carvings in ivory, bone, horn, 18,435*l.* 8*s.* 6*d.*; woodwork (carvings, furniture, frames, marquetry, lacquer, &c.), 24,650*l.* 11*s.* 4*d.*; metal work (iron, steel, copper, lead, bronze, &c.), 17,806*l.* 12*s.* 11*d.*; coins, medals, medallions, and embossed plaques, 1,907*l.* 17*s.* 11*d.*; arms and armour, 3,025*l.* 15*s.* 4*d.*; silversmith's work (with ecclesiastical work, not enamelled), 13,374*l.* 5*s.* 3*d.*; jewellery and goldsmith's work (personal ornaments, gems, carvings in crystal, shell, amber,



coral, &c.), 15,995*l.* 10*s.* 6*d.*; enamels on metal, 17,017*l.* 5*s.* 2*d.*; earthenware and stoneware, 22,796*l.* 18*s.* 11*d.*; porcelain, 6,898*l.* 3*s.* 11*d.*; glass vessels, &c., 4,900*l.* 2*s.* 8*d.*; textiles, including embroidery, 6,663*l.* 9*s.* 8*d.*; musical instruments, 3,802*l.* 15*s.*; paintings in oil, copies of ornament in tempera, &c., 4,709*l.* 0*s.* 7*d.*; water-colour and other drawings, miniatures, illuminations, &c., 4,806*l.* 13*s.* 3*d.*; Meymar collection of Arabian art, &c., 2,261*l.*; other items raise the purchases to a total of 194,799*l.* 18*s.* 2*d.* Reproductions: plaster casts, electrotypes, fictile ivories, 30,220*l.* 18*s.* 1*d.*; art library, 38,642*l.* 6*s.* 11*d.*

THE new part of the *Revue Archéologique* (July) opens with a short article by M. François Lenormant on a series of engraved gems acquired in the early part of the present year by the British Museum. These gems were collected among the Greek islands, and are chiefly remarkable for the manner in which they correspond with the early Greek painted vases, both in style and in choice of subject. On the latter point it is to be observed that, except perhaps in two specimens in the Museum collection, the subject invariably consists of a quadruped, a Cretan goat, a bull, a deer, or a lion. Birds, which are not uncommon on the early vases, are here rare. Of the two specimens just mentioned as exceptions, the one (engraved *Rev. Arch.* pl. xii. fig. 1) represents Heracles fighting with the sea-god Nereus as on the archaic sculptured architrave of the temple at Assos in the Troad, now in the Louvre. The other represents the vulture gnawing the liver of Prometheus. In regard to style, the first thing that strikes one is the persistency with which the engravers have occupied the entire available surface of the gems, not scrupling to twist and distort the heads and legs of the animals even to the extent of making them barely recognisable sometimes, provided no blank surface were left. Without taking so much liberty with the figures, the early vase painters also appear to have diligently covered the whole ground of the vase, with pattern if not with figures. When the figure of a quadruped was to be painted on the neck of a vase in which the neck was peculiarly long, there seemed to be no resource for the early painter but to produce the legs of the animal as far as was required.

THE Royal Numismatic Society of Belgium held its annual general meeting at Brussels on July 5. A great number of members were present. Mr. O. Roach Smith, of London, and the Marchese Carlo Strozzi, of Florence, were elected honorary members. The Vice-president, M. Chalon, reported the success of the *Revue Belge de Numismatique* to have been greater than that of almost any foreign periodical of the same kind. M. de Schodt read a long and interesting historic, archaeological, and numismatic notice upon the ancient cathedral of St. Lambert at Liège.

IN consequence of the report of the Commission of the Fine Arts, the picture of Rubens, representing the Assumption of the Virgin, has been taken down from the high altar of Notre-Dame, at Antwerp, to be subjected to a close examination of its state of preservation.

MESSERS. BRAQUENIÉ, BROTHERS, manufacturers of tapestry at Aubusson and Malines, whose fine works may be remembered in the Paris Exhibition of 1867, are now exhibiting gratuitously at Malines an important series of Flemish and French tapestries from the fifteenth to the eighteenth century, containing specimens after the designs of Rubens, Lebrun, Oudry, Van Orley, Van der Meulen, Lucas of Leyden, &c., in which are fully displayed the beauty in design, colouring, and workmanship of this ancient industry of Flanders, Brussels and France.

THE French Government have determined to raise a monument in Switzerland, not far from the French frontier, to commemorate the fraternal conduct of the Swiss towards the French army

during the late war. The design for this monument consists of a pedestal in red granite, mounted on a base of granite four metres in height. Round the frieze of the pedestal are twenty-two escutcheons, on which are represented the arms of the twenty-two Swiss cantons. On the front side of the pedestal the words are engraved:

"1870-1871."

A la République helvétique  
La République française reconnaissante,"

while to the right and left are two groups in bronze representing, the one "The Arrival," in which a French soldier, worn out with cold, hunger, and fatigue, falls fainting into the arms of a compassionate Swiss peasant and peasant woman; and the other "The Departure," wherein we see the same soldier, restored by kindness, bidding a grateful farewell to his generous hosts. The principal group on the top of the pedestal is to be of marble, and has for its subject "Exhausted France confiding her children to Switzerland."

THE Corot testimonial fund has a long list of subscribers; indeed, the popularity of Corot in Paris at the present time seems unbounded, and is increased no doubt by what is considered the injustice of the Salon awards. The project of a gold crown of laurel leaves and a bust that was at first contemplated has been given up, and at a meeting of the Corot committee a short time since, it was decided that the testimonial should take the form of a medal, or rather medallion, in the style of the Renaissance. The execution of this work has been entrusted to M. Geoffroy Dechaume, a distinguished sculptor, and one of M. Corot's oldest friends.

THE Italian Government have recently given a warning to the German Archaeological Society in Rome that may perhaps restrain other societies, as well as private archaeologists and tourists, from infringement of a law which has hitherto been somewhat disregarded, but which it seems it is now determined to put in force under severe penalties. The law relates to the abstraction of works of art and antiquity from Italian soil, and the Italian Minister has just reminded the German Ambassador that the edict of Cardinal Pacca of April 7, 1820, forbidding the removal of such works except under proper authorisation, is still in full force and will be rigorously insisted upon. The Italian Minister especially desires that the directors of German museums shall be informed of this, and calls attention to the commission formed under the Papacy to regulate such matters, which is still in power. In cases in which the Government does not wish to buy the objects of art submitted to its inspection, extradition may be authorised by the Sovereign on the payment of a certain fixed duty. All antique sculptures, mosaics, blocks of antique marble, and pictures of the old schools are subject to this tax, and can only be bought by foreigners to be taken out of Italy under these prescribed conditions.

AN important step has been recently made towards the more perfect elucidation of the topographical and archaeological history of ancient Rome by the complete uncovering of the Forum, the true dimensions and exact site of which have hitherto remained a matter of discussion. At the close of last month the excavations of the Colosseum and the Forum were resumed with great energy, under the direction of Signor Rosa, whose well-directed and unremitting efforts have been rewarded by important results, which have definitely determined the limits of the Forum of ancient Rome. In 1848 the first real advance to this discovery was made by Canina's detection of the site of the Basilica Julia, which stretched its entire length on the southern extremity of the Forum, from which it was separated by only a narrow road. After a temporary resumption of the works in 1852, nothing more was attempted in this direction till 1870 and 1871, when the true pavement of the Forum, with its many-sided

large stones, was laid bare, and followed eastward towards the left, till it was found to be intersected by four lines of similarly paved roads. The south side of the enclosure was then clearly defined with its seven pediments, on which an equal number of votive statues had stood. One enormous columnar shaft was found shattered and split beside its base, both alike covered with the accumulated débris of ages. In 1872 the question of the extent of the Forum was decisively settled by the discovery of a transverse road, paved like the others, which formed a right angle with the front of the temple of the Dioscuri, and thus proved that the Forum did not extend towards the arch of Titus, as older topographers had assumed. At this point the workmen came upon the bas-reliefs which commemorate Trajan's erection of schools and asylums for orphan and outcast children in Rome and other parts of Italy, and his remission of all arrears of certain taxes. Although these tablets, which have been replaced on their original site, are unfortunately much injured, enough has escaped mutilation to show the beauty and harmony of the design. Near these bas-reliefs the eastern boundary of the Forum has been traced by the travertine stones of the pavement and the line of pediments which skirted it. Among these is a columnar base, inscribed in still legible characters, and proclaiming its dedication by the prefects L. Valerius and Septimus Bassus to the three emperors, Gratian, Valentinian and Theodosius, and belonging, therefore, to the period between 379 and 383 A.D. An enormous mass of broken architectural fragments has been brought to light in the process of clearing out this sacred spot, but few perfect remains have been recovered, which perhaps can scarcely be wondered at when we bear in mind that at one extremity of the Forum the superincumbent mass of débris had risen to a height of more than 24 feet. Yet, in the year 1527, not three and a half centuries from our own times, the German and allied troops of the Emperor Charles V. were able with small labour to clear the Via Sacra from the Arch of Titus to the Forum, for the triumphal passage of the conqueror of Rome.

A MOVEMENT, which is not the less strong because hitherto it has been rather of a covert than of an open nature, is going on in Germany, the object of which is to effect the centralisation of German art in the capital of German Imperial power. Berlin, say the instigators of this movement, is the only fitting place for the exhibition and gathering together of the art treasures of Germany, since within its precincts are centred the political power and life of the German Empire. In conformity with this craving for central unification, Munich is threatened with the loss of all that Cornelius and Kaulbach achieved for her, and the Bavarian Chambers, indifferent to the reputation of her art-schools, are on political grounds withholding the funds necessary for the erection of the contemplated schools of design at Munich.

A CORRESPONDENT of the *Augsburger Zeitung* writes from Athens, on June 25, that the Turkish Government has taken possession of Dr. Schliemann's house at Athens, and not being able to find the so-called "treasure of Priam" has laid an embargo on everything it could find, including the Metope with the Helios, and a bedstead valued at 5,000 francs. Dr. Schliemann still hopes to get the decision of the Areopagus, by which the antiquities found at Hissarlik were declared to be the property of the Turkish Government, rescinded.

DR. W. LÜBKE has written to the *Allgemeine Zeitung*, drawing attention to the various plans which are at present under consideration for the restoration of the Cathedral of Mayence, and calling upon the German public to interpose before it is yet too late to save that noble specimen of national Romanic art. The Cathedral of Mayence is worthy of special notice as being the prototype in Ger-

many of churches with double choirs, and a corresponding style of architecture in the towers and cupolas. In consequence of the dangerous condition of the eastern tower of the chancel of the Mayence Cathedral, its immediate restoration is urgently called for, while the connexion between the great central octagonal tower, with its cupola, and with the foundations of the towers on either side of it, renders it probable that the entire triple group of towers will require to be rebuilt in order to secure safety, as well as unity of design in the whole. The plan which has hitherto met with most approval from the Committee with whom the question rests, is one that aims at the restoration of the low broad and squat forms of the eleventh century; and it is this which Dr. Lübke appeals against with all the weight of his authority as a barbarous affectation, the result of which would be to produce a piece of work more slavishly mediæval than the Middle Ages themselves. He condemns *in toto* the uniform and undecorated pyramidal roof which was contemplated for the new east tower, and strongly advocates the adoption of the plan given in by Herr Wessicken, of Mayence, in which the higher elevations, more ornate decorations, and richer detailed ornamentation of the twelfth century, as exemplified in some of the noblest specimens of German ecclesiastical architecture, are made the ground-work of the design.

THE *Times* states that the Committee of the Dresden Gallery have just purchased of Mr. Cox, of Pall Mall, the splendid Sebastiano del Piombo, *Christ bearing his Cross*, from Prince Napoleon's collection, and also a work by Johannes Fyt and a Rubens.

### THE STAGE.

SOME ACTING AT THE QUEEN'S AND AT THE GAIETY.

IF Mr. Boucicault's adaptation of M. Feuillet's drama, *La Tentation*, were only a little shorter, and if the first act were more interesting and more pregnant, and the duel scene less sensational—and if the programme ceased to be ornamented with a running commentary on the action of the piece, containing such alarming phrases as "the forlorn wife," "the self-tormentor," "the serpent on the hearth,"—it would perhaps be more generally recognised not only that the play affords opportunities for good acting, but that some of these opportunities are taken. For the piece, despite its six tableaux, its elaborate decoration with stamped leather hangings and Persian rugs, and its alarming finger-posts of phrases in the programme, is an ambitious and serious one: full of passages which delicate acting of minor characters could make effective, but doesn't; and containing several very dramatic situations which those who act the chief characters represent with some force, if with but little subtlety.

And yet the subtlety itself is not wholly wanting. For Mr. Charles Thorne, the new American actor, undoubtedly has it, and his part is the principal part in the piece. And sometimes, where there is not actual subtlety, as in the performance by Mr. Belford of the false Major, and in that by Miss Amy Roselle of the ingenuous yet ready-witted daughter, there is all the necessary intelligence, and that even which is better than subtlety in the wrong place—a subordination of personal display to the true requirements of the character. Mr. Belford's performance is on a good level, never broken from beginning to end. Miss Amy Roselle's is one of the brightest and best-considered bits of comedy-acting now to be seen in London. In its truth, its freshness, and its finish, it is worthy of the Paris Vaudeville and Gymnase.

Mr. Charles Thorne's performance, though weighted with two or three faults which have already been sufficiently indicated, is remarkable for its general conception of a character disappointed and tired rather than bitter; and for its habitual

expression of emotion in reticence, and for its occasional expression of emotion in strength of voice, look, and gesture. Mr. Thorne should specially be watched at the moment in the second act—a moment finely contrived—when Rodolphe, while seemingly addressing a caution in jest to his wife and Hector, is actually addressing it in very earnestness to his wife and the foolish poet, De Lesparre. His burdened aspect throughout the piece is excellent. At one time sadness makes of him the "want-wit" that it made of Antonio: at another it leaves him master of his means, and he is seeking, and adroitly finding, means of quarrel with the poet who would wrong him. Nor is the poet's part played badly by Mr. Edmund Leathes, though in truth it is a bad part. If he is stilted in the declaration of love over the chimney-piece—if this comes from him, as it does come from him, too readily, and too much as if it were the well-learned utterance of some imaginary character in the poet's own invaluable works—Mr. Leathes delivers his few words of greeting to Hector when he meets him unexpectedly, at an awkward moment ("Returned from Paris? You enjoyed your trip, I hope. You're looking very well"), with the utmost naturalness and effectiveness. Nor does Miss Barry fail, in the great part, in the expression of remorse and pain. Her performance lacks, not intelligence, but finish and suggestiveness. And it is in finish and suggestiveness that several of the representatives of minor characters are so much wanting. To be real, one must be individual; and, save in the one or two notable exceptions already instanced, individuality is missing—adequate characterisation by no means to be found.

There has been one uniformly artistic performance within the last week. *Nos Intimes* was performed at the Queen's Theatre on Friday and Saturday, in far better fashion than it has ever before been performed in London. That is not so as regards one or two principal characters. Marécat, for instance, was never better played than by M. Ravel two or three years ago at the Saint James's; but if a swallow cannot make a summer, clever little M. Ravel cannot make a company. And Mdm. Fargueil has in each case been the heroine. And M. Parade has each time been the heroine's husband—the stolid person whose affection is only demonstrative when its objects are inanimate. He loves his garden as a Dutchman loves tulips—he admires his wife, and is tender to his cactus.

Mdlle. Massin, it is true, is not seen to very special advantage as Benjaminine—daughter of the husband and wife, who are represented by Parade and Mdm. Fargueil. Her part in *L'Oncle Sam*—poor as that piece is—has in it something more of that which is dramatic. Benjaminine is a naïve creature: the typical French *ingénue*; and Mdlle. Massin can represent that character prettily enough; but so she could have done four or five years ago: it hardly gives her scope for the exercise of her present powers, which, though not great, are genuine. Tholosan, the doctor, was played by M. Goudry. His mission in the piece resembles that of Hector in Mr. Boucicault's *Led Astray*, from the French of M. Feuillet; but Tholosan is a cleverer and more important man than Hector. He is readier with his tongue, if not readier with his acts. He is a man of infinite resource, of endless devices—he will pull you through a difficulty with absolute ease, and if Benjaminine is the typical *ingénue*, Tholosan is the typical doctor-friend of modern French comedy and romance. But though he is a type, he is a type in new array. M. Sardou's wit and fancy have furnished him with sayings which it is pleasant to hear. The guests who give the piece its name—*Nos Intimes*, our intimates, our "tame-cats," if you will—are all excellent studies of character. Marécat, the guest who, with the best possible grace, does other guests the favour of taking the best seats and the best bedrooms, is only a little caricatured. Many a

country house could produce its guest who is quite willing to oblige by giving up one room, "pourvu qu'il y a une meilleure;" though in actual life the guest would hardly so naively say so. Then the poor man, to whom his rich friend gives everything in the world except success: the poor man for whom the world will never be right since it has treated some men better than himself—that also is a portrait but slightly caricatured. And then the friend who comes from afar, and takes up his quarters with supreme coolness—he, too, is a character not unknown altogether, though there is something farcical in the duration of his stay.

The piece would be full of interest and amusement—nay, we will add, of social instruction—even if Mdm. Fargueil did not display in the part of the heroine her utmost art. As it is, it is something more than commonly interesting and amusing. Mdm. Fargueil's dramatic power finds ample opportunity for its display; and great as she is in all great moments, she is intellectually almost greater in the quieter passages, for it is in these that she reveals the motive of the dramatic action—the motive, so to say, of the piece itself. Restlessness—which comes of a sense of something wanting: something by such a temperament never to be attained—is at the root of Cecile's adventures. And it is in showing this indeed that Mdm. Fargueil makes a study of character. The stronger scenes are but a study of passion.

FREDERICK WEDMORE.

A WEEK ago it was the business of the critics to write of the performances of wearied artists before wearied audiences. Now there are hardly any audiences and hardly any performances to write about. The theatres have been fighting hard against the weather, but most of them have given up the contest. Some of the players have retreated in good order: others have been scattered ignominiously. The company at the Princess's has remained, we imagine, only to reap the proceeds of the benefit given for them on Wednesday at the Opéra Comique. Another benefit was to be given for them at the St. James's; but, at the moment of writing, this appears to be uncertain. Mdlle. Agar—the travelling tragicactress—had had no difficulty in persuading Mdm. Christine Nilsson to stay in town to sing for the Princess's company, at a performance at the St. James's; but Mdlle. Agar's own success at the St. James's (never very brilliant) had perceptibly declined, and the theatre doors were shut several days ago. The Paris Vaudeville Company, only two days after changing its programme at the Queen's, departed altogether, and no announcement whatever was made of its departure; so that the persevering playgoer who went along Long Acre on Monday night, found no sign but that of iron gates closely fastened. Heavy M. Parade, witty Madame Fargueil, and pretty Mdlle. Massin, had all gone away. Nor have French theatres been the only ones to suffer. The attractive qualities of *Brighton* and *Calypto* have not succeeded in crowding the Court. That playhouse will speedily close. At the Globe, this evening is the last of *Madame Angot*. Even *Giroflé-Girofla* will not hold its own very long at the Opéra Comique; and it is announced that at an early date of August the Prince of Wales's company will begin to take its usual vacation. So that most of the players retreat for the remainder of the summer, to rally again in the beginning of autumn. Meanwhile no place has been cooler and more suggestive of repose than the almost deserted playhouses. Box-keepers have dozed with impunity in the darkened corridors. Playgoers have spent their time chiefly at the refreshment bars. Actors have delivered their dialogue in great tranquillity: undisturbed, for the most part, by laughter or applause.

ALREADY there are signs of reopening. Drury Lane will receive its public before the end of August, when *Amy Robart* will be revived. And



at the end of September there will be produced Mr. Halliday's version of *The Talisman*, under the title, we believe, of *Richard, Cœur de Lion*.

THE Haymarket Company will go into the provinces, with its stock comedies, we understand, after August 3.

MR. IRVING has returned to town, and plays next Monday at the Standard.

MISS HODSON took her benefit at the Royalty Theatre at the end of last week. The event of the evening was the performance of Triplet (in *Masks and Faces*) by Mr. Benjamin Webster.

THE performance of *Polyeucte* at the Théâtre Français has been made the occasion, by M. Clément Caraguel, for a study of a work of Corneille whose interest is now purely literary. It is difficult, as the critic reminds us, to realise the time when it had something to say between the lines, to the audience that listened to it—just as more recent audiences, at the Théâtre de l'Odéon, have read something between the lines in the romantic dramas of Hugo. There was a time—the time of its first days—when *Polyeucte* was rarely performed, lest the French Protestants should be encouraged, by the glorification of martyrdom, to persist in their opposition to the Church. In 1688, as a passage in *Le Théâtre Français sous Louis Quatorze* points out, M<sup>me</sup>. de Maintenon addressed a memoir to the King, advising him, "d'interdire les spectacles qui donnent une idée de martyre, rien n'étant plus dangereux pour les nouveaux catholiques et pour les anciens." As for the play of *Polyeucte*, Polyeucte himself doesn't touch us any more: he is too much above that human nature of which most of us, as the wit said, possess a good deal. Sévère and Félix are the two human characters in this play of Corneille's. Sévère is a very fine and liberal fellow. "J'approuve," he says:—

"J'approuve cependant que chacun ait ses dieux,  
Qu'il les serve à sa mode et sans peur de la peine."  
He is rather like Mr. Peter Bayne's Jezebel in this respect—Jezebel, the cultured woman, who, according to Mr. Bayne, was given only to persecute the Hebrews because these were exclusive and intolerant, and

"Tolerance of the intolerant,  
Is sin against all toleration."

But the parallel, fortunately for Sévère, is not one that can be far pursued. Félix, like Sévère, is of our time and of all time: "Cet ambitieux sans cœur," says M. Caraguel with indignation: "sans pitié, sans conscience." His daughter, Pauline, is played by M<sup>me</sup>. Favart, while Polyeucte is played by M. Dupont-Vernon—almost a débutant. This is hardly the kind of thing to fill the Théâtre Français on a stifling night of July.

AND, *à propos* of this almost débutant, M. Dupont-Vernon, M. Francisque Sarcey has something to say. Dupont-Vernon was just called to the bar when he yielded to his passion for the stage. He took his lessons regularly. He appeared at the morning performances given by M. Ballande: high class classical and romantic performances which are very well attended. He had evidently intelligence and perseverance too, but his looks were terribly against him. He wished to be allowed to join the Comédie Française: the wish at that time was almost an impertinence. And an influential actress—member of the house of Molière—being present one day at one of these performances, in company with M. Francisque Sarcey, expressed astonishment that Dupont-Vernon could expect to gratify his wish. "He act tragedy! Mais regardez-moi ce nez!" And the wise M. Sarcey had the boldness to say to the actress that one day the Comédie Française would be glad to have him, notwithstanding his nose. And the day has arrived.

At the Palais Royal they have revived the *Diabes Roses*, and M<sup>me</sup>. Schneider has returned to the theatre for this performance.

## MUSIC.

## CRYSTAL PALACE.

THE idea of devoting one of the present series of Summer Concerts at the Crystal Palace to an exposition of the quaint and humorous in music was an extremely happy one, and the selection given last Saturday was alike full of interest and novelty. The opening piece—Mozart's "Musical Joke"—was also to musicians unquestionably the most amusing. Written originally for a string quartett and two horns, it suffered, no doubt, from being played by a full orchestra, as the horn parts, which are in many places intentionally wrong, did not always come into due prominence. Still there was quite sufficient of the fun which could be appreciated by a mixed audience, though much of it is of a nature to escape the notice of any but musicians. The work is a joke written at the expense alike of incompetent players and bad composers. All could enjoy the fun that is made of the former, as, for example, in the first movement, where the horns come in with a great fanfare half a bar too soon; in the minuet, where the same instruments come to grief utterly in a little piece of duet allotted to them; or again in the cadenza for the violin solo at the end of the slow movement, where the player, having some very high notes, instead of showing his mastery of the instrument, gets most horribly out of tune—this cadenza, by the way, was given with admirably appreciative humour by Mr. T. Watson; his "feeling about" for his high notes being exceedingly comic; or the close, in which the instruments with a great crash leave off each in a different key. That the audience entered into all this was evident from the bursts of laughter which from time to time interrupted the performance. The jokes at the expense of bad composers, however, were less understood, except by the musicians present; though these are, in their way, quite as good as the others. The gross violations of the most fundamental rules of composition, the clumsiness of the modulations, the inane, quasi-idiotic "shiftlessness" of the thematic developments in the finale, are all "most admirable fooling," and the more so as the composer lets us see through the whole work that he is only laughing in his sleeve; and the piece never becomes either really foolish or dry.

Another of the chief items of the concert was Haydn's "Farewell" symphony, written, as it is said, as a hint to Prince Esterhazy when that nobleman was thinking of dismissing his private band. The joke of this work is contained in the last movement, in which all the instruments leave off by degrees, and each performer, having finished his part, takes up his instrument and walks out of the orchestra, till at last the conductor is left alone in his glory. The effect of this finale on Saturday was greatly heightened by the unintentional comic appearance of some of the members of the band, who left the orchestra with an expression of countenance denoting that they considered it a great hardship, if not an actual indignity, to be asked to take part in this harmless practical joke. The other instrumental pieces in the selection were the well-known "Clown's Funeral March" from Mendelssohn's *Midsummer Night's Dream* music, Mr. Sullivan's capital "Grotesque Dance," from his music to the *Merchant of Venice*; and Rubinstein's Humoresque *Don Quixote*, a very clever work, of which, however, the humour is less generally appreciable than in the pieces above referred to. The vocal music included the song "Una voce poco fa," very well sung by M<sup>me</sup>. Florence Lancia, but which seems hardly to come into the category of humorous music; the duet "Pronta io son," from *Don Pasquale* (M<sup>me</sup>. Lancia and Signor Gustave Garcia), John Barnett's duet, "The Singing Lesson," sung by Signor and M<sup>me</sup>. Garcia—of which we will only say that if the spoken dialogue introduced was in the original, the piece was altogether unworthy of a place in the programme, and that if it was merely

"gag" it was most discreditable to the singers who introduced it; and Donizetti's scena "Il Padre della Debutante," sung by Signor Garcia. Besides these pieces, the London Glee and Madrigal Union (Messrs. Coates, Land, Baxter, and Lawler) sang with admirable finish the old catches, "Would you know my Celia's charms," and "Ah! how Sophia," and Truhn's humorous part-song, "The three Chafers;" and finally the Crystal Palace Choir was heard in Handel's so-called Laughing Chorus, "Haste thee, Nymph," and in Hatton's comic part-song, "The Letter." In the solo part of the former piece Mr. George Fox did his laughing admirably, which is more than can be said for the chorus. Their "ha, ha, ha" and "ho, ho, ho" sounded at times as little like a laugh as can well be imagined.

EBENEZER PROUT.

## THE MOZART FESTIVAL AT COVENT GARDEN.

WHEN in Vienna it is desired to honour the memory of a great composer or poet, they raise a fund, from which prizes are distributed after a certain period to worthy and promising students. So, when some three years ago Grillparzer, the poet, celebrated his jubilee, a large sum was raised by voluntary contributions, out of which every three years the author of the best dramatic work produced within that time is to receive a prize. To honour the memory of Wolfgang Amadeus Mozart, the son of the Salzburg Kapellmeister, the "Mozarteum" Society in Salzburg has proposed to found an Academy of Music, at which future musicians are to be educated for a merely nominal sum. This idea, originating in the head of Dr. Bach, the Director of the "Mozarteum," is certainly a good one, but whoever is to carry it out must take Iago's advice, and "put money in his purse." But money was just the thing the "Mozarteum" had not got; for when, two years ago, one of our Vienna friends visited Salzburg, the committee of the society offered to part with a very rare relic of Mozart that was in their possession, viz. the bill of the first night on which *Zauberflöte* was performed (at the Theater an der Wien, under the management of Schikaneder, Mozart's librettist). Our friend bought that bill, and left it to the "Mozarteum," upon condition that they should always retain it in their possession. Such was then the state of the society's means. But Dr. Bach's energy did not flag. He caused concerts to be given in several large Austrian cities in aid of his fund, and established a branch of the society in Vienna, of which Dr. Oskar Berggrün, one of the editors of the *Deutsche Zeitung*, and honorary treasurer to the Vienna Wagner-Verein, was made director. Through Dr. Berggrün's aid and influence new resources were opened to the society, and when in March last year M<sup>me</sup>. Adelina Patti was in Vienna, he obtained a promise from her that she would give a concert in London for the benefit of the Fund. This concert was given on Thursday, July 10, at Covent Garden, with the personal assistance of the Marquise, together with her ordinary colleagues of the Royal Italian Opera. Of course, when Adelina Patti takes anything in hand, expectation is raised to the greatest height. On the present occasion it was completely fulfilled. The only mistake made, and this we do not attribute to M<sup>me</sup>. Patti, was the extraordinary length of the programme, of which it was found necessary to omit several pieces. Space will not allow us to speak at length of all the performances; we must content ourselves with mentioning a few of the most striking items, and will first name a perfect rendering of Mozart's Symphony in E flat, played by the orchestra of the Royal Italian Opera, under Sir Julius Benedict's baton. We think, however, that the performance of an entire symphony in the middle of a programme consisting almost entirely of operatic selections, was a mistake. Of double interest to us was the execution of the G minor quartett (first and last movements) by Messrs. Carrodus (violin), A.

Burnett (viola), E. Howell (violoncello), and Mdle. Marie Krebs (pianoforte). We had heard that best of lady representatives of the German pianoforte school many a time playing both with orchestra and solo pieces, but, as we were unable to attend at the only concert of Mr. Ella's "Union" at which she performed, we had never before had an opportunity of hearing Mdle. Krebs in chamber-music. We are glad to state now, that we find her to be as accomplished an artiste for quartett playing as for any other kind of pianoforte music. The programme also announced Mdle. Krebs to play with Mr. Carrodus the variations from the sonata in F major; but the concert threatened to become so long that this was omitted, although we, for our part, would rather have dispensed with some of the abundant vocal solos instead. The orchestra also played the overture to *La Clemenza di Tito*, other selections from that opera being the duo "Ah perdona," finely rendered by Mdle. d'Angeri and Mdle. Calasch, and "Non più di fiori," most expressively delivered by the former lady. Mdle. Albani joined Mdle. Marimon in the duo "Sull' Aria," the former lady selecting the romanza "Dove sono" (both these pieces from *Nozze di Figaro*), and the latter the bravura aria "Gli angeli d'inferno" (*Zauberflöte*) for their solos. Signor Bagagiolo sang the well-known "Qui sdegni;" Signor Ciampi gave "Madamina," and Signor Nicolini "Dalla sua pace," both from *Don Giovanni*. One of the finest bits of singing we ever heard was Mdme. Vilda's delivery of the grand aria of *Il Seraglio*; but the best we must reserve for the last, "pour la bonne bouche:" the performances of M. Faure, the great French baritone, and Mdle. Adelina Patti, to whom the Mozart Academy is so greatly indebted. M. Faure sang the charming serenade "Deh vieni," from *Don Giovanni* (in place of Signor Cotogni, who was ill), the spirited aria "Non più andrai" (from *Nozze di Figaro*), and joined Mdme. la Marquise in the ever fresh and delightful duo "La ci darem la mano," their singing of which cannot be equalled by any other two living artistes. For her solo Mdme. Patti sang, in her own inimitable style, the aria "Batti Batti" of *Don Giovanni*, and being encored, favoured us with another air out of the same opera. A grand close was given to this remarkable concert by the performance of the finale of the last-named opera, in which all the staff of the Royal Italian Opera, orchestra, chorus, and soloists, took part, and we left the house with feelings of gratitude towards those who had not only enabled us to spend a most enjoyable evening, but also done a great service to Art by lending their valuable aid for the Mozart Academy in Salzburg. We must not forget to mention that Signori Beignani and Vianesi assisted Sir Julius Benedict in conducting, and that Mr. Gye, in spite of a severe domestic affliction, took an active part in the execution of the arrangements. Also we have to thank the patrons of the concert, at the head of which stood Count Beust, the Austrian ambassador. Owing to the omissions already referred to, and several others made in the course of the proceedings, the concert, which had begun on Thursday evening at nine o'clock, came to its close at a rather early hour on Friday morning. SIGMUND MENKES.

THE operatic concert given at the Crystal Palace on Monday last by the members of Mr. Gye's company requires no more than a word of mention. The great attraction was, of course, Mdme. Patti, who sang the "Shadow Air" from *Dinorah*, and the well-worn "Ernani involami." Mdles. Marimon and Albani, Mdme. Vilda, and Signors Marini, Pavani, Cotogni, and Bagagiolo also took part in the concert.

We are glad to be able to announce that there is once more some definite prospect of the production of *Lohengrin* in London. We learn on good authority that, thanks to Mdme. Vilda, who is

considered in Vienna the best exponent of the part of Elsa, Mr. Gye has promised to bring it forward next year. Signor Nicolini is to be Lohengrin, and Mdle. d'Angeri Ortrud. Signor Vianesi has undertaken to direct the performances, and we earnestly trust that nothing will occur to prevent Mr. Gye from carrying out his intentions, and thus earning the hearty gratitude of all amateurs and connoisseurs in this country.

We are informed that Mr. Arthur Chappell has engaged Mdle. Marie Krebs for the next season of the Monday Popular Concerts.

A MUSICAL festival is to be held at Plymouth on the 14th and 15th proximo, in connexion with the opening of the new Guildhall in that town by H.R.H. the Prince of Wales. The music, which will be conducted by Mr. F. N. Löhr, will consist of the oratorios of *Elijah* and the *Creation*, and of a miscellaneous concert.

DR. W. H. STONE has lately written a letter to our contemporary the *Musical Standard* on the subject of the so-called "French pitch" adopted (or said to be adopted) at the operas. From careful observations made with tuning-forks, he has found that at neither house is this pitch, or anything approaching to it, in actual use. Covent Garden, which is rather the lower of the two, is a full quarter-tone above the French diapason, while Drury Lane is at ordinary English concert pitch.

A NEW opera, *L'Esclave*, by Edmond Membreé, which has lately been produced at the Paris Théâtre de l'Opéra, is reviewed at some length by M. Reyner in the *Débats* of the 19th inst. The critic complains of the want of good musical situations in the work, which shows much talent, but (having been written twenty-five years since, though only now produced) is somewhat old-fashioned in style.

A THREE-DAYS' Musical Festival at Halle commences to-day. Among the chief works to be performed are: Berlioz's "Requiem," Brahms's "Rinaldo," Liszt's "Faust-Symphonie," A. Dietrich's violin concerto, and Raff's pianoforte concerto.

THE second trial of new compositions by the Musical Artists' Society took place on Wednesday evening at the Fine Arts Gallery, Conduit Street. This recently-established Society aims at the same object so long and so well carried out by the now defunct Society of British Musicians—namely, the encouragement of native talent by affording composers an opportunity of trying their new works. The Society has been in existence for so short a time that the present number of members is but small; but it is hoped, should the support be met with on the part of the public which is richly deserved, ultimately to give concerts not only of chamber music but also of orchestral works. For the present, however, the operations of the Society are limited to private trials, to which only members and those who receive special tickets of invitation are admitted. Such being the case, any detailed criticism of the works performed would be out of place, if not impertinent; it must suffice to mention that, in addition to various vocal pieces, pianoforte trios by Dr. Maclean (of Eton) and Mr. J. F. Barnett, a pianoforte duet by Mr. C. E. Stephens, and a piano solo sonata by Mr. H. F. Banister, were produced. Two string quartetts were also in the programme; but these were (happily for the audience) omitted. We hope the directors of the society will avoid the all but universal mistake of too long concerts. The present one, as it was, was almost too long; half an hour less would have been much better. We ought to add, in justice to our countrymen, that the average interest of the music was fully equal to that of a programme of either French or German novelties; and that it proved, what few who are competent to judge doubt, that English musicians are able fairly to hold their own against foreign competitors.

## POSTSCRIPT.

THE *Temps* gives the following extract from a letter of Victor Hugo, in answer to an invitation to be present at the celebrations at Avignon:—

"Pétrarque est une lumière dans son temps, et c'est une belle chose qu'une lumière qui vient de l'amour. Il aime une femme et il charma le monde. Pétrarque est une sorte de Platon de la poésie; il a ce qu'on pourrait appeler la subtilité du cœur, et en même temps la profondeur de l'esprit; cet amant est un penseur, ce poète est un philosophe. Pétrarque, en somme, est une âme éclatante.

"Pétrarque est un des rares exemples du poète heureux. Il fut compris de son vivant, privilégié que n'eurent ni Homère, ni Eschyle, ni Shakespeare. Il n'a été ni calomnié, ni hué, ni lapidé. Pétrarque a eu sur cette terre toutes les splendeurs, le respect des papes, l'enthousiasme des peuples, les pluies de fleurs sur son passage dans les rues, le laurier d'or au front comme un empereur, le Capitole comme un dieu. Disons virilement la vérité, le malheur lui manque. Je préfère à cette robe de pourpre le bâton d'Alighieri errant. Il manque à Pétrarque cet on ne sait quoi de tragique qui ajoute à la grandeur des poètes une cime noire, et qui a toujours marqué le plus haut sommet du génie. Il lui manque l'insulte, le deuil, l'affront, la persécution. Dans la gloire Pétrarque est dépassé par Dante, et le triomphe par l'exil."

THE *Osservatore Romano* announces the death of Father Secchi's friend and colleague at the Observatory, Father Paul Rosa, who at the time of his death was engaged on a still incomplete work on the diameter of the sun, in which he had endeavoured to prove that the circumference of the solar body varies in dimensions at different periods.

THE *Athenaeum* states that Herr Brugsch will attend the International Congress of Orientalists as the representative of the Khedive, and intends to deliver a lecture on the Exodus.

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